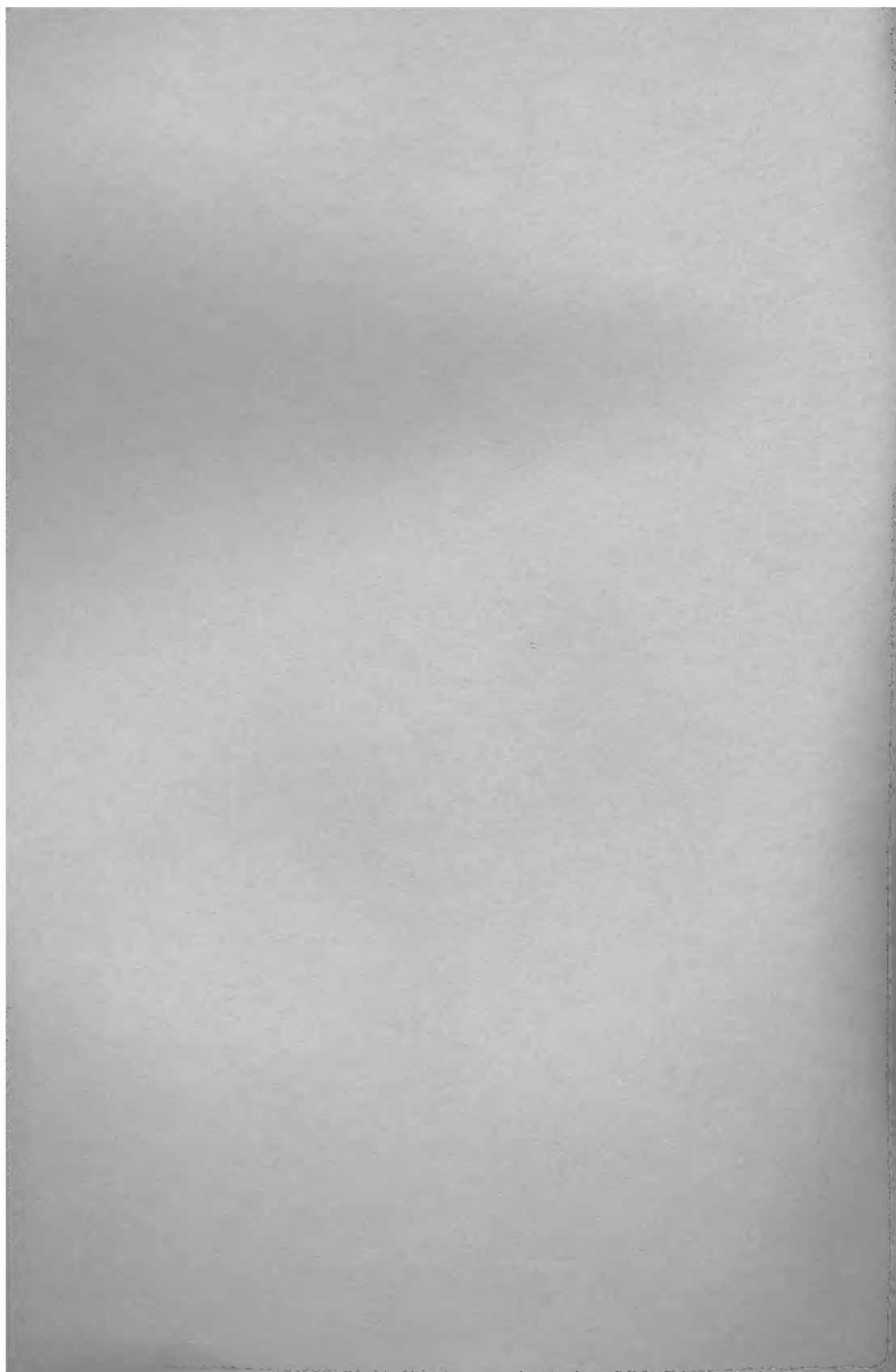


Journal
of the
Eighteenth Session
of the
Synod of the Diocese
of Athabasca



Peace River
Wednesday and Thursday
The 29th and 30th days of June
1938



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List of Clergy and Lay Workers

The Lord Bishop of the Diocese
The Right Reverend Arthur Henry Sovereign, M.A., D.D., F.R.G.S.
Bishop's Lodge, Peace River, Alberta.

CLERGY

The Ven. Archdeacon Robert Little, D.D., R.D., All Saint's, Athabasca, Alta.
The Rev. W. B. Singleton, B.A., B.D., St. Luke's, Fort Vermilion, Alberta.
The Rev. Gordon E. Bratt, Christ Church, Berwyn, Alberta.
The Rev. G. A. Crawley, L.Th., R.D., St. Paul's, Chipewyan, Alberta.
The Rev. Herbert Ernest Webb, St. Alban's, Sexsmith, Alberta.
The Rev. Robert T. Cathcart, Indian Residential School, Atikameg, Alberta.
The Rev. K. L. Sandercock, St. Matthew's, Wembley, Alberta.
The Rev. William Prior, B.A., B.D., R.D., St. Helen's, Fairview, Alberta.
The Rev. R. Lang, B.A., Church of the Good Shepherd, Mirror Landing, Alta.
The Rev. Sidney W. Semple, B.A., St. Luke's, Beaverlodge, Alberta.
The Rev. Thomas Dale Jones, St. Andrew's, Colinton, Alberta.
The Rev. John W. Donaldson, B.A., L.Th., St. Andrew's, Spirit River, Alta.
The Rev. Frank Edward Smith, St. Simon's, Clear Hills, Alberta.
The Rev. Henry L. Jennings, B.A., Trinity Church, Fort Norman, N.W.T.
The Rev. Sidney George West, B.A., L.Th., St. Mark's, High Prairie, Alta.
The Rev. Samuel James Bell, St. James', Hines Creek, Alberta.
The Rev. R. A. E. Ruch, B.A., L.Th., St. John's, Fort McMurray, Alberta.
The Rev. S. Earl Richards, Hay River, N.W.T.
The Rev. H. G. Cook, B.A., Fort Simpson, N.W.T.
The Rev. D. G. Huether, B.A., Goldfields, Saskatchewan.
The Rev. Arthur Lord, (temp.) Peace River, Alberta.
The Rev. C. N. Middleton, B.A., St. John's, Wabasca, Alberta.
The Rev. Canon R. J. Pierce, B.A., L.Th., Christ Church, Grande Prairie, Alta.

On Leave:—

The Rev. Hugh Witticks Lamberton.
The Rev. Arthur F. LeDieu, B.A., L.Th.
The Rev. F. R. Groat, B.A.

Retired:—

The Rev. Canon William Grove White.

EXAMINING CHAPLAIN

The Rev. William Prior, B.A., B.D., R.D., St. Helen's Church, Fairview, Alta.

BISHOP'S CHAPLAIN

The Rev. Gordon Eustace Bratt, Christ Church, Berwyn, Alberta.

RURAL DEANS

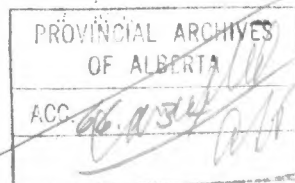
Athabasca—The Ven. Archdeacon Robert Little, D.D., Athabasca, Alberta.
Mackenzie River—The Rev. G. A. Crawley, L.Th., Fort Chipewyan, Alberta.
Peace River—The Rev. William Prior, B.A., B.D., Fairview, Alberta.
Grande Prairie—The Rev. Thomas Dale Jones, Grande Prairie, Alberta.

STIPENDIARY LAY READER

Mr. G. R. Ling, Fort Smith, N.W.T.

HONORARY LAY READERS

Peace River: Mr. H. A. George, Dr. F. H. Sutherland, Mr. S. Young; Wembley: Captain A. E. Roberts; Grande Prairie: Mr. F. M. Sanger-Davies; Clairmont, Mr. E. V. Bergin; Three Lakes, Mr. Thomas Smart; Beaverlodge: Mr. Arthur Funnell, Mr. J. Wheeler, Mr. R. C. Robson; Atikameg: Mr. Benjamin Billy Whitford, Mr. J. W. Reynolds; Athabasca: Mr. Thomas Hewlett, Mr. Horace Dunster.



CHANCELLOR

His Honor, Judge Bury, M.A., K.C., Bank of Toronto Bldg., Edmonton, Alta.

REGISTRAR

Mr. Dixon Craig, K.C., Macleod Building, Edmonton, Alberta.

EXECUTIVE COMMITTEE

The Rt. Rev. A. H. Sovereign, D.D. (Chairman).
The Ven. Archdeacon R. Little, D.D. (Treasurer).
The Rev. Wm. Prior, B.A., B.D., R.D.
The Rev. K. L. Sandercock.
Chancellor Bury, M.A., K.C.
Registrar Craig, K.C.
Dr. F. H. Sutherland, M.B., M.D.
Mr. O. B. Harris.

HONORARY SECRETARY OF SYNOD

The Rev. Wm. Prior, B.A., B.D., R.D., Fairview, Alberta.

AUDITOR

Mr. Norman Soars, Peace River, Alberta.

THEOLOGICAL STUDENTS

Mr. G. T. Pattison, of Wycliffe College to Mirror Landing.
Mr. N. J. Godkin, of Emmanuel College, to Beaverlodge.
Mr. R. O. Salmon, of Wycliffe College, to Cherry Point.
Mr. W. I. D. Smith, of Wycliffe College, to Fort Vermilion.
Mr. Cecil Randall, of Montreal Diocesan College, to Grosmont.
Mr. Roland Hill, of Wycliffe College, to Lac La Biche.

FELLOWSHIP OF THE WEST (Montreal Branch).

The Rev. B. J. Thorpe, B.A., of Diocese of Montreal, and
Mr. Walter Harris, of King's College, Halifax, to Sturgeon Lake area.

LADY WORKERS

The Wives of the Clergy.
The Misses Loring and Rylands, St. Alban's Van, Peace River.
The Misses Grundy and Falkner, St. Nicholas' Van, Athabasca.
The Misses Ward and Pym, St. Wilfred's Van, Fairview.
The Misses Hasell and Sayle, St. Priscilla Van, Grande Prairie.
Mrs. Kenny and Miss Keillar, St. Oswald's Van, Grande Prairie.
The Misses Seaman, Trinder and Bacon, St. Nicholas House, Fairview, Alta.
Whitefish Lake (Atikameg P.O.) St. Andrew's School: Miss M. Turner and
Miss Myrtle Burling, R.N.
Wabasca, St. John's School: Misses E. Turner, H. Atkinson, B. Healey, R.N.
Hay River Hospital: Nurse W. Neville.
Keg River: Dr. Mary Percy Jackson, Miss Winifred Lawrence.
Nurse Drummond-Hay
Dr. Mary Johnstone
Miss S. W. Steward, North Star, Alberta.

COMMISSARIES

IN CANADA—Rev. J. W. Minto Swan, M.A., B.D., Vancouver, B.C.; Rev. G. P. Gower, B.A., Edmonton, Alta.; Rev. Canon Henry Martin, L.Th., Winnipeg, Man.; Rt. Rev. R. J. Renison, M.A., D.D., Toronto, Ont.; Rev. Prof. R. K. Naylor, M.A., Montreal, Que.; Ven. Archdeacon T. W. Savary, B.A., D.D., Halifax, N.S.
IN ENGLAND—Rt. Rev. E. F. Robins, D.D., Wymondham, Norfolk; Rev. F. Stone, M.A., Esplanade, Waterloo, Liverpool; Rev. B. F. Hinde, M.A., M.C., St. George's Vicarage, Favell Rd., Sheffield; Rev. J. Mervyn Glass, M.A., Holy Trinity Vicarage, Cheltenham, Glos.

Journal of Proceedings
of the
Eighteenth Session
of the Synod of the
Diocese of Athabasca

First Day

Peace River, Alta., June 29, 1938.

Pursuant to notice the Synod of the Diocese of Athabasca assembled in St. James' Pro-Cathedral at 9.00 a.m.

The Holy Communion was celebrated by the Lord Bishop of the Diocese, assisted by The Ven. R. Little, Archdeacon; The Rev. G. A. Crawley and the Rev. R. A. E. Ruch. The sermon was delivered by The Rev. Canon R. J. Pierce whose text was taken from Acts 2:1.

MORNING SITTING

The Right Reverend Arthur Henry Sovereign, M.A., D.D., F.R.G.S., the Bishop of the Diocese of Athabasca, having summoned the Eighteenth Session of the Synod to meet at Peace River on Wednesday, June 29, 1938 A.D., the members assembled in the Athabasca Hall at 10.30 a.m. and the Bishop having called the meeting to order, opened with prayer.

The Ven. R. Little moved and the Rev. R. J. Pierce seconded that the Rev. Wm. Prior be elected Honorary Secretary of Synod.

There being no other nominations, the Rev. Wm. Prior was declared elected and instructed to commence duties at once.

The Secretary called the roll of the clergy and the following being present, answered to their names.

The Reverends,—Archdeacon Little, Canon R. J. Pierce, G. E. Bratt, G. A. Crawley, H. E. Webb, K. L. Sandercock, Wm. Prior, Cyrus R. Lang, T. Dale Jones, J. W. Donaldson, F. E. Smith, S. G. West, S. J. Bell, R. A. E. Ruch.

The following clerical members of Synod were absent: The Reverends—W. B. Singleton, S. W. Semple, H. L. Jennings, S. E. Richards, D. G. Huether, H. G. Cook, R. T. Cathcart, H. W. Lamberton, A. F. LeDieu, F. R. Groat.

The Secretary then called the names of the Lay Delegates and the following were present:—Messrs. J. Mackie, H. Dunster, C. Read, Athabasca; H. A. George, Dr. F. H. Sutherland, Insp. W. Grennan, Peace River; L. S. Edwards, Grande Prairie; T. Smart, Berwyn; R. P. Butler, E. Houndle, F. Gedye, High Prairie; Capt. A. E. W. Roberts, F. Frewer, Wembley; W. J. MacArthur, H. Bartlett, F. Bedson, Fairview; L. R. Emes, R. C. Robson, Beaverlodge; N. Sinclair, A. Robinson, R. Delancey, Colinton; T. Gibbons, Clear Hills; J. Babbs, T. Thomson, Spirit River

No Lay Delegates came from Mirror Landing, Fort Vermilion, Fort McMurray, Hines Creek, Sexsmith, or the Mackenzie River Deanery.

The Secretary reported that fourteen Clerical and twenty-four Lay Delegates were present, constituting a quorum of each order.

The Bishop declared the Synod constituted.

Moved by Rev. Wm. Prior, seconded by Rev. F. E. Smith, and "Resolved, That the minutes of the 17th Session of the Synod, held at High Prairie on the 15th and 16th days of July 1936 and as printed in the Synod Journal, be adopted."

On Motion by Archdeacon Little and Mr. W. J. MacArthur, a Committee on Credentials was elected in the persons of the Rev. T. D. Jones and Mr. H. A. George.

The Rev. K. L. Sandercock and Mr. Fred Frewer were appointed as the Press Committee.

Moved by Rev. F. E. Smith and seconded by Rev. H. E. Webb, and Resolved; "That the following visitors be welcomed and given seats on the floor of the House: Rev. B. J. Thorpe and Mr. Walter Harris, of the Fellowship of the West; Messrs. N. J. Godkin, A. Lord, and G. T. Pattison, who are working as student missionaries during the summer months."

Bishop Sovereign cordially welcomed the aforementioned visitors.

His Lordship then delivered his Charge. (Appendix A.)

The Bishop read a telegram from Chancellor Bury, expressing regret at his absence.

Moved by the Rev. Wm. Prior, seconded by Mr. R. P. Butler and Resolved, "That the telegram from Chancellor Bury be accepted, and an expression of regret sent that he was unable to be present."

Moved by the Rev. R. C. Lang, seconded by Mr. W. J. MacArthur, and Resolved, "That the Rev. Canon Pierce and Mr. E. Houndle be elected a Committee of two, to consider the Bishop's Charge."

The Nominating Committee was elected with the following personnel: Rev. Canon R. J. Pierce, Rev. F. E. Smith, Mr. Horace Dunster.

The Rev. S. G. West and Dr. F. H. Sutherland were elected a Committee of two to present a unified report on "Thanks, Greetings and Memorials."

The Report from the Executive Committee was read by Canon Pierce. This was given in three sections.

The first section was a summary of the lands obtained since the last Synod.

The second section dealt with Diocesan properties leased and rented.

Moved by Canon Pierce, seconded by Mr. H. A. George, and Resolved, "That these two reports be received and adopted."

Noon Day Prayers were read by Archdeacon R. Little, D.D.

The third section of the Executive's report related to the ten-acre plot holdings throughout the Diocese.

Discussion was halted at 12.45 p.m. on motion of Rev. S. G. West, seconded by Rev. T. D. Jones, and Resolved, "That the sitting adjourn."

Lunch was served in the Refectory by the ladies of St. James' W.A.

First Day

AFTERNOON SITTING

The Synod re-assembled at 2 p.m. The Bishop opened with prayer.

Moved by the Rev. G. E. Bratt, seconded by Mr. W. J. MacArthur, and Resolved, "That we recommend that this Synod now in session grant power to the Executive Committee of the Diocese in consultation with the parochial vestries to retain or dispose of the ten-acre plots situated in the respective parishes; and that the parishes concerned receive some part of the revenue (where necessary) towards local improvements, at the discretion of the Diocesan Executive Committee."

The Ven. Archdeacon Little introduced the Financial Reports. (Appendix B.)

The 1936 Reports on the Mackenzie River Deanery, and 1936 General Diocesan Accounts were first read, and on motion, Archdeacon Little and Mr. H. Dunster, were received and adopted.

The 1937 Mackenzie River Deanery report was read, and on motion Archdeacon Little and Rev. G. E. Bratt was received and adopted.

The Pension Fund Revenue Account for 1937 was read, and on motion, Archdeacon Little and Mr. R. P. Butler was received and adopted.

The General Diocesan Accounts for 1937 were presented and on motion, Archdeacon Little, Rev. T. D. Jones, were received and adopted.

Archdeacon Little presented an informal Apportionments Report, outlining amounts paid in 1937 by all parishes, and forecasting the scheduled assessments for 1938, which showed a slight increase due to the Diocesan Apportionments for the various Boards having been increased.

From 4.00 p.m. to 4.20 p.m. the session adjourned to refreshment.

On re-assembly, Moved by Archdeacon Little, seconded by Rev. Wm. Prior, and Resolved, "That the Apportionment Report for 1938 be accepted."

Copies of the Tri-ennial Report of the Pension Board as adopted by the General Synod of the Church of England in Canada at Halifax, N.S., on September 7th, 1937, were distributed. Archdeacon Little explained the evolution of the Pension system.

Moved by the Rev. Wm. Prior, seconded by the Rev. T. D. Jones, and Resolved, "That the Tri-ennial Report be accepted by this Synod."

Moved by Rev. Wm. Prior, seconded by Rev. S. G. West and Resolved, "That the discount received by the Diocese from the M.S.C.C. of 3% in connection with the Pension Fund be used to lessen the parochial pension fund apportionments on a pro-rata basis, so that the benefits may be shared by all parishes."

Moved by Mr. T. Smart, seconded by Mr. T. Thomson and Resolved, "That a Committee of six, three from each order, be nominated as a Transportation Fund Committee to consider some concrete proposals for the alleviation of clergy travelling expenses and to report to the Synod on the following day."

The following were elected to the Committee: Rev. F. E. Smith, (chairman); Rev. S. G. West, Rev. G. E. Bratt; Messrs. Edwards, MacArthur and Inspector Grennan.

At 5.30 p.m. the Bishop closed the afternoon session with prayer, and declared the meeting adjourned, until Thursday morning.

The members with friends, met in the Athabasca Hall at 8.30 p.m. for an enjoyable social evening with a program arranged by Mr. Frank Richardson. Lunch was again served by the St. James' branch of the W.A.

Second Day

At 9.00 a.m. Holy Communion was celebrated in St. James' Pro-Cathedral with the Rev. R. A. E. Ruch as celebrant, assisted by Rev. C. R. Lang and Rev. S. J. Bell.

MORNING SITTING

The Synod re-assembled at 10.00 a.m. The Bishop called the meeting to order and opened with prayer.

The Minutes of the First Day of Synod were read and on motion, Rev. Wm. Prior, Mr. H. A. George were adopted as amended.

Canon Pierce introduced to the House Mr. O. B. Harris, a Lay Delegate from Grande Prairie.

The Bishop announced a Laymen's meeting to be held at 2.00 p.m. for one hour only.

The main business of the Synod Session was then introduced, "The Revision of the Constitutions and Canons. It was unanimously agreed to discuss the proposed changes and additions item by item. These were read on behalf of the Executive by Canon Pierce.

Moved by Canon Pierce, seconded by Capt. A. E. W. Roberts, and Resolved, "That the changes and additions as presented in the printed draft circulated amongst the members, as well as the supplement of seven changes added by the Executive, and approved item by item, by the Synod, be adopted." This being unanimous the new "Constitution and Canons" were declared by the Bishop to become operative immediately. (Details of the seven changes as above are contained in the permanent minute book of Synod as kept by the Secretary, and these and other changes and additions are incorporated in the new book of Constitution and Canons.)

Moved by Canon R. J. Pierce, seconded by Capt. A. E. W. Roberts, and Resolved, "That the Suggested Canon on Discipline as passed by the General Synod at Halifax on September 8th, 1937, and as found on page 305 in the Journal of Proceedings of the fourteenth session of the General Synod of the Church of England in Canada, become the Canon on Discipline for this Diocese."

Moved by Rev. Wm. Prior, seconded by Rev. K. L. Sandercock, and Resolved, "That the Bishop and secretary be empowered to number, arrange, and print a new Constitution and Canons, and to delete any sections covered by the new additions."

At 12.00 o'clock noon, Prayers were read by Archdeacon Little at the request of the Bishop.

The Bishop called for the Reports from the Rural Deans.

The Rev. G. A. Crawley read his report concerning the Mackenzie River Deanery. He then moved its adoption, which seconded by Rev. T. D. Jones, was accepted, with the following addition, Resolved, "That a copy of this report be sent by the Synod to the M.S.C.C. with an urgent plea from this Synod that the M.S.C.C. take particular cognisance of the conditions existing in the Mackenzie River Deanery as outlined in the Report, and that they be urged to an enthusiastic support of the men who are so faithfully carrying on in spite of great opposition."

The Ven. R. Little, D.D., Rural Dean of Athabasca, read his report which covered in a thorough way all phases of church activity in the deanery for the years 1936 and 1937. The Synod stood in silent respect to the memory of three former wardens and lay delegates who have been called to the higher service. On Motion, Archdeacon Little, Mr. H. Dunster, the report was adopted.

At 1 p.m. The Bishop declared the sitting adjourned until 3 p.m.

Lunch was served by the young ladies of St. James' in the Refectory.

Second Day

AFTERNOON SITTING

The Bishop opened the meeting with prayer at 3.15 p.m.

The Minutes of the morning sitting were read by the Secretary and on motion, Rev. Wm. Prior, Mr. N. Sinclair, adopted as read.

The Bishop then announced the appointment of the Reverend Wm. Prior, B.A., B.D., to be the Rural Dean of the Peace River Deanery.

The latter then read the report from the Peace River Deanery, which on motion, Rev. Wm. Prior, Capt. A. E. W. Roberts, was adopted.

At this juncture the Bishop presented Capt. Roberts with the official Diocesan Lay Reader's Badge.

Canon R. J. Pierce read his report as Rural Dean of Grande Prairie Deanery. On motion, Canon Pierce, Rev. H. E. Webb, this was adopted. (Rural Deans' reports, Appendix D.)

The Rev. F. E. Smith presented the Report of the Nominating Committee. The only department receiving further nominations was for the Elective Members of the Executive Council. His Lordship declared the following members duly elected.

DELEGATES TO GENERAL SYNOD: Clerical—Archdeacon Little, Rev. G. A. Crawley; substitutes: Rev. G. E. Bratt, Rev. K. L. Sandercock. Lay—Chancellor Bury, Insp. Grennan; substitutes: Dr. F. H. Sutherland, Mr. W. J. MacArthur.

REPRESENTATIVES ON THE BOARDS OF THE M.S.C.C., G.B.R.E., and C.S.S.: clerical—Archdeacon Little, substitute, Rev. G. A. Crawley; Lay—Chancellor Bury, substitute, Inspector Grennan.

COMMITTEE ON CANONS AND RULES OF ORDER: Archdeacon Little, Chancellor Bury, Registrar Craig, Mr. F. Pottage.

ELECTIVE MEMBERS OF EXECUTIVE COMMITTEE: There being a further nomination the Bishop requested Mr. E. Houndle and Mr. F. Frewer to act as scrutineers. After the balloting His Lordship declared the following elected: Rev. Wm. Prior, Rev. K. L. Sandercock, Dr. Sutherland, Mr. O. B. Harris.

DIOCESAN BOARD OF RELIGIOUS EDUCATION: Clerical—Rev. T. D. Jones (chairman), Rev. S. G. West, Rev. R. C. Lang; Lay—Messrs. S. Young, D. Hay, F. M. Sanger-Davies.

DELEGATES TO PROVINCIAL SYNOD: Clerical—Archdeacon Little, Rev. Wm. Prior, Rev. G. E. Bratt, Rev. K. L. Sandercock; substitutes: Rev. T. D. Jones, Rev. S. G. West, Rev. G. A. Crawley, Rev. R. C. Lang; Lay—Chancellor Bury, Messrs. W. J. MacArthur, L. S. Edwards, F. Frewer; substitutes: Capt. Roberts, Messrs. A. Robinson, P. J. Tooley, R. C. Robson.

SOCIAL SERVICE COUNCIL: Clerical—Rev. S. G. West, Rev. H. E. Webb, Rev. S. J. Bell (chairman); Lay—Messrs. H. A. George, T. Smart, Dr. Sutherland.

Moved by Capt. A. E. W. Roberts, seconded by Rev. T. D. Jones and Resolved, "That a recommendation be made to the newly formed Social Service Council to nominate as the first lady to be added to the committee, Mrs. R. Little."

Archdeacon Little presented the Report on The State of the Church, summarising statistics as contained in the annual parochial returns. This report on motion Archdeacon Little, Mr. W. J. MacArthur, was adopted.

The Rev. Wm. Prior read a report from the Bishop's Committee on Evangelism, which on motion Rev. Wm. Prior, Rev. T. D. Jones was adopted. (Appendix E.)

Moved by W. J. MacArthur, seconded by Archdeacon Little, and Resolved, "That 100 copies of the Report of the Committee on Evangelism be mimeographed and circulated to the various parishes."

The sitting adjourned for Tea interval, 4.30 to 4.45 p.m.

The Committee on Credentials reported all certificates to be in order. On motion Rev. T. D. Jones, Mr. H. Dunster this report was accepted.

Rev. F. E. Smith presented the Report of the Transportation Fund Committee.

Moved by Rev. F. E. Smith, seconded by Rev. S. G. West, and Resolved, "That this report be received and considered clause by clause."

Moved by Mr. H. A. George, seconded by Capt. A. E. W. Roberts, and Resolved, "That the report of the Transportation Fund Committee be adopted as amended."

The Report as adopted reads as follows:

1. The Synod endorses the policy within the Diocese of cars being owned by the individual clergyman.
2. A Transportation Fund is to be formed, kept as a separate account to be applied as to all forms of intinerating within the Diocese, i.e. by railroad, cars, horses and dogs.
3. This Endowment Fund is to be developed from the following and other suggested sources.
 - (a) From the sale and appropriation of some of the 10-acre plots, at the discretion of the Executive Committee.
 - (b) All monies now received for intinerating purposes.
 - (c) Parochial contribution either by levy or special appeal.
 - (d) Monies raised by the Bishop in appeals outside the Diocese.
4. That an advertising campaign be inaugurated by means especially of a complete issue of the Peace Messenger, and other means that will serve to stimulate interest in the support of the project.
5. That the fund be used to reimburse clergy in the following particulars:

Those using horses, for feed and harness.
Those using cars, towards gas and oil expenses.
Those using railroads, towards train fares.
Payment to be made on a mileage basis as the state of the Fund permits.
The clergy to make quarterly returns to the Treasurer on special forms provided, enumerating mileage and means of travel on ministerial duties exclusively.
6. That a brief be presented the Provincial Government by the Executive Committee in an attempt to secure a rebate on gas tax, and, or, license fees, as in the former case is granted to agriculturalists and the latter case to doctors; and that other church bodies be asked to co-operate.
7. That efforts be made to secure reductions on gas and oil from the main companies with a view to a blanket policy of purchasing gas and oil supplies.

Mr. E. Houndle read the report of the Committee to Consider the Bishop's Charge. They commended very sincerely the scholarly and optimistic address given by His Lordship. On motion, Canon Pierce, Mr. E. Houndle, this report was adopted.

Moved by Rev. Wm. Prior, seconded by Canon Pierce and Resolved, "That this Synod express its thanks to the Bishop for his untiring and magnificent work both in the Diocese and in England." This motion was put to the House by Archdeacon Little, and passed by a standing vote with great applause.

Canon Pierce presented the Report of the D.B.R.E., with special reference to the work of the Sunday Schools, Teacher Training Classes, Sunday School by Post and A.Y.P.A. On Motion, Canon Pierce, Rev. R. C. Lang, this report was adopted. (Appendix F.)

Bishop Sovereign explained the steps being taken to reduce the debt incurred in financing Sunday School by Post papers. And it was moved by Canon Pierce, seconded by Rev. T. D. Jones and resolved, "That a special note of thanks be sent to Miss Hasell for her help in financing the Sunday School by Post papers for 1938.

At 6.10 p.m. Moved by Messrs. Edwards and Dunster that the sitting adjourn until after the Synod Service. The Bishop closed the afternoon sitting with prayer.

At 8.00 p.m. Clergy and Lay Delegates filed in procession for the Synod Service in St. James' Pro-Cathedral. Participating in the Service were the Rev. R. A. E. Ruch, Rev. B. J. Thorpe, Canon Pierce, Rev. Wm. Prior, Archdeacon Little. The sermon was preached by His Lordship, the Bishop of Athabasca, who chose as his subject, "The Challenge of the Times."

Second Day

EVENING SITTING

The Synod re assembled at 9.30 p.m. the Bishop opening with prayer.

Archdeacon Little read the Social Service Report as prepared by Mrs. R. Little. (Appendix C.)

Moved by Archdeacon Little seconded by Mr. N. Sinclair and Resolved, "That this report be received and adopted."

Moved by Mr. W. J. MacArthur, seconded by Rev. T. D. Jones, and Resolved, "That this report of the Social Service work be handed to the newly formed Social Service Council for consideration and action."

The Rev. K. L. Sanderecock presented a Report on Indian Affairs. (Appendix H.)

Moved by Rev. K. L. Sanderecock, seconded by Mr. L. R. Emes, and Resolved, "That this report be received and adopted, and that the information contained in the Report be circulated as widely as possible amongst our people, not only in this Diocese but throughout the whole country."

Canon R. J. Pierce reported on Radio Broadcasting as sponsored by Christ Church, Grande Prairie during the previous year.

Moved by Rev. Wm. Prior, seconded by Mr. F. Frewer and Resolved, "That this Synod heartily commends the parish of Grande Prairie for this act of service and that every assistance be given them in the continuance of this use of radio station C.F.C.P. especially by helping them to finance the project." The following suggestions to be adopted:

- a. The Bishop to appeal for funds outside the Diocese.
- b. The clergy to bring the matter before their congregations.
- c. Where possible a special collection by envelope, annually.
- d. Parishes to be encouraged to sponsor broadcast services, i.e. to pay for a whole service broadcast, or a portion thereof; Clergy and Lay delegates to bring this suggestion before their vestries.

Mr. E. Houndle read the report of the Laymen's meeting which summarised is as follows:

- a. Officers elected: Chairman, Mr. H. Dunster, secretary Mr. E. Houndle.
- b. A motion adopted similar to that presented by the Transportation Fund Committee.
- c. A resolution that the suggestion be made to the Synod that some supervision of the clergy, preferably by the Archdeacon be made throughout the Diocese during the summer months, and if necessary that a student be placed in the Archdeacon's parish to enable him to perform that work.
- d. That we as laymen express appreciation of the services rendered this Diocese by the Bishop and Clergy, and that we assure them of our continued loyalty and support.

Moved by Rev. Wm. Prior, seconded by Canon R. J. Pierce, and Resolved, "That this Laymen's Report be received and adopted."

The Rev. S. G. West presented the following Report of the Committee on Thanks, Memorials and Greetings:

Resolved, "That we, the Eighteenth Session of the Synod of the Diocese of Athabasca place on record our thanks to and appreciation of the following:

The Right Reverend A. H. Sovereign, M.A., D.D., our beloved Bishop for his continued efforts on behalf of the Diocese in England, Ireland and Canada;

The Venerable R. Little, D.D. for his untiring efforts as Archdeacon, Treasurer of the Diocese and parish priest;

Chancellor Bury and Registrar Dixon Craig for their splendid accomplishments in procuring titles and settling Diocesan properties on a sound basis;

The Auditor, Mr. Norman Soars;

Miss Eva Hasell, M.B.E., Miss Iris Sayle, all Van workers, the staff of St. Nicholas House, Fairview, and all those who have contributed to the work of the Sunday School by Post;

The Fellowship of the West, Montreal and Toronto branches, for their continued interest in and support of the work of this Diocese;

The M.S.C.C., C.C.C.S., S.P.G., F.M.L., G.B.R.E., W.A. Dominion and Diocesan, C.S.S., and all societies contributing to the work of this Diocese;

Miss Punchard, upon her honourable retirement from active service at Atikameg;

The St. James' branch W. A. for their work in billeting and catering to the current Diocesan Synod, proving themselves genial and excellent hostesses;

The Anonymous Donor, her representative, Stanley J. Attenborough, Esq. and Mrs. Edith Layton for their continued interest in and gifts to the Diocese;

All Churches and individuals who have so generously donated churches and furnishings to the Diocese.

That our thanks be expressed to The Commissaries, especially the Rev. F. Stone, M.A., the Press, Nurse Drummond-Hay, Miss Steward and Dr. Mary Johnstone for faithful services.

That greetings be sent to all absent clergy and lay delegates, the Primate, the Metropolitan, Bishop and Mrs. Robins, Bishop and Mrs. Renison, and Chancellor Bury, with special hopes of a speedy and full recovery.

We express deep regret at the loss of our dear brother, Principal C. D. White, and our faithful delegate, Mr. J. Rennison.

We send greetings to the Reverend and Mrs. W. E. Harrison and express regret upon their leaving the Diocese.

We record our thanks to and appreciation of Canon and Mrs. R. J. Pierce for their work in the Diocese, and assure them of our continued interest and regard as they take up their new work.

Moved by Rev. S. G. West, seconded by Rev. T. D. Jones, and Resolved, "That the Report of the Committee on Thanks, Memorials and Greetings, be accepted."

Moved by Archdeacon R. Little, seconded by Mr. E. Houndle, and Resolved, "That this Synod vote an honorarium of twenty-five dollars to the secretary of the Synod."

Moved by Canon R. J. Pierce, seconded by Mr. H. A. George, and Resolved, "That a letter be sent to the Fellowship of the West, Montreal branch, asking them to do their utmost towards cementing the work of the Fellowship teams by placing a man permanently in the Sturgeon Lake area."

Moved by Mr. H. A. George, seconded by Capt. Roberts and Resolved, "That the minutes and proceedings of the eighteenth session of the Synod of the Diocese of Athabasca be printed."

Moved by Rev. S. G. West, seconded by Mr. W. J. MacArthur, that this Session do now adjourn.

At 11.00 p.m. the Bishop closed the session with prayer, remembering especially those of the clergy absent. This was followed by the singing of the Doxology.

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The Bishop's Charge

Reverend Brethren of the Clergy,
Brethren of the Laity,

It is with deep feelings of thankfulness to Almighty God that I welcome you to this Synod—this Eighteenth Session of the Synod of the Diocese of Athabasca. We thank God for His Presence with us, His Guidance, His Strength, and His Eternal Love. We thank Him for the privilege of witnessing, and for opportunities of serving. Great is Thy mercy and Thy goodness, O Lord.

Since we last met, many crises have been faced, and many changes have taken place in our national life. A King has left his throne, and another has taken his place, and the Old Empire still continues on its way of destiny. We pledge our loyalty to His Majesty King George VI., and to our Gracious Queen, Queen Elizabeth.

Internationally, war clouds darken the sky, and the race in armaments proceeds with ever-increasing speed and violence. Unhappy Spain is torn asunder in a death struggle between relentless forces—a conflict aggravated by perpetual streams of men and war material from sympathetic nations. The Orient presents a strange and tragic picture of desolation and death. Japan spreads its wings of death over China's borders, while famine and disease and flood follow in the wake of war. Ruthless dictators, with dreams of conquest and visions of expanding empires pounce upon Abyssinia and Austria, and the world looks on aghast, but seemingly helpless. These are days which try men's souls. "Lord God of Hosts, be with us yet; Lest we forget, lest we forget."

The economic world harbours problems which are no less overwhelming. We meet at a time when mankind is oppressed with a sense of perplexity and fear, with uncertainty and bewilderment. Conditions are chaotic. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace, unemployment and malnutrition sap men's strength of body, mind and soul.

Yet we must not face these conditions and these problems in the spirit of defeatism or helplessness. Such a spirit never solved anything. We believe in a God who has a purpose and a plan for the world and for mankind. We believe in the Divine Son of Man, Jesus Christ. We are the custodians of the Gospel of Good News. We are Christians to whom is committed the word of reconciliation. "God lives, God reigns, God loves, and all is well." "Our God is marching on."

There is much to cheer us; there are many gleams of light. The very fact that we sense the insanity and horror of war and have an awareness of the injustices and inequalities which weigh so heavily on our fellow men is hopeful. Indifference to these woes and sorrows might leave man's mind more peaceful, but it would presage the gradual benumbing of the conscience and the atrophy of the soul which would mean death. We are aware of these terrific problems and in the name of the Christ and in the sign of the Cross we will go forth to solve them and conquer.

One of the brightest spiritual gleams during the past year was the Oxford World Conference on Life and Work, and its companion, The Edinburgh Conference on Faith and Order. Over 800 delegates from 45 different countries and representing over 90 Christian Communions, met in Prayer and in conference.

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All the larger Churches were represented, with the exception of the Roman Catholic, whose absence from the gathering was noted, with real regret, by his Grace the Archbishop of Canterbury in his opening Presidential Address.

The absence of delegates from the German Confessional groups, who were prepared to attend but who for reasons which both they and their fellow delegates deplored, were unable to come, was also noted and a message was sent to them from the Conference.

The Conference, however, was not merely Oecumenical; it was thoroughly Christian in character. The delegates were drawn together by a common faith in and devotion to our Lord Jesus Christ, by a consciousness that the Churches of the world are facing a common foe in the potent secularism and pagan ideologies of the day, which keep people in a state of fear and the nations on the brink of war; by the sense of a common task arising therefrom, and also by a firm conviction that the only solution is to be found in the Gospel of Jesus Christ.

These two important gatherings were followed by the Sessions of the General Synod held in the city of Halifax by the Atlantic. This great gathering celebrated the Consecration of Canada's first Bishop, Bishop Inglis—in fact the first overseas Bishop of the British Empire. Our own Diocese was ably represented at Halifax by Ven. Archdeacon Little and Canon Harrison, by Chancellor Bury and Mr. E. V. Bergin. The presence of the Lord Bishop of Ossory, representing the Irish Church, the Lord Bishop of Leicester, the Lord Bishop of Bradford, our own two Bishops of the Canadian Dioceses of Honan and mid-Japan, as well as Bishops from the American Church gave to the various sessions the spirit and sense of catholicity of our Church which always is an antidote to a narrow provincialism and a bigoted nationalism.

Immediately after the General Synod, by permission of the Metropolitan of Rupert's Land and the Primate, I crossed to England, arriving on October 1, 1937, and leaving on April 8th, 1938. During these six months, I spoke on behalf of the Colonial and Continental Church Society, the Society for the Propagation of the Gospel, the Fellowship of the Maple Leaf, and the Society for the Promotion of Christian Knowledge. During this period, I addressed 207 congregations and other gatherings and worked to the absolute limit of my time and strength. I wish to thank you for your thoughts and prayers, for God richly blessed my appeals throughout England and Ireland. May I add that this period of Deputation Work was carried on without a cent of expense to the Diocese.

The M.S.C.C. also used me for six weeks of intensive engagements in the Province of British Columbia in the spring of last year.

We now come to the changes in the Clerical Staff of the Diocese since the last Synod.

REMOVALS

Rev. C. Franklin Clarke, M.A., for 14 years at Fort Simpson, to the Diocese of Ottawa.

Rev. Robert Strachan from the Parish of Wembley to the Diocese of Brandon.

Rev. Canon Harrison from the Parish of Peace River to England.

Rev. E. Linfoot, from the Parish of High Prairie to the Diocese of British Columbia.

Rev. Hubert Doody, B.A., from Fort Smith, N.W.T., transferred to the Diocese of Fredericton.

ADDITIONS TO THE STAFF

Rev. F. R. Groat, B.A. ordained Deacon and licensed to Fort Smith, N.W.T.

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Rev. S. G. West, B.A., ordained to the Priesthood and licensed to the Parish of Fort McMurray.

Rev. S. J. Bell, ordained to the Priesthood, and licensed to the Parish of Hines Creek as its first Rector.

Rev. R. A. E. Ruch, B.A., ordained to the Priesthood and licensed to the Parish of Fort McMurray.

Rev. D. G. Huether, B.A., ordained Deacon and placed in charge of the new Mission of Goldfields, Sask., as the first ordained clergyman at that Post.

Rev. S. Eric Richards, ordained Priest and licensed to the Mission of Hay River, N.W.T.

Rev. R. T. Cathcart, Priest, from the Diocese of Yukon and licensed to the Parish and School of Whitefish Lake.

Mr. Gordon Ling, Lay Reader, to the Parish of Fort Smith, N.W.T.

Mr. Horace Dunster, Lay Reader, to the Parish of Athabasca.

We regret to announce the death of Edward Jones, Lay Reader of St. Mark's Church, Plum Lake, a true and faithful servant of Christ.

Leave of Absence was granted to Rev. F. R. Groat, B.A.; to Rev. A. F. Le Dieu, B.A., and to Rev. H. W. Lamberton.

We record the retirement of Miss Punchard as Matron of the Whitefish Indian Residential School, where for many years she has given faithful and efficient service.

CHANGES WITHIN THE DIOCESE

Rev. S. G. West, B.A., from Fort McMurray to High Prairie.

Rev. W. B. Singleton, B.A., B.D., from Hay River, N.W.T. to Fort Vermilion.

Rev. K. L. Sandercock from the Principalship of Wabasca Indian School to the Parish of Wembley.

I deeply regret that I must record the death of two of our number, a Priest and a Layman.

On Friday, May 13th, Rev. Charles Dewe White was called Home.

The North Country loses a very faithful church worker and a pioneer citizen in the death of Rev. Charles Dewe White, who died at High Prairie, Friday, May 13, 1938. (See "Peace Messenger" of June, 1938.)

We miss from our Synod today Mr. James Rennison, a faithful Layman from the Parish of Athabasca. He was called "Home" since we last met. He was a sincere and faithful Christian, a Warden of his Church for 20 years, a member of this Diocesan Synod and also a delegate to the Provincial Synod of Ruperts Land.

The following Churches have been consecrated since the last Synod: Emmanuel Church, Sexsmith, the gift of Emmanuel Church, Croydon, England.

St. Alban's Church, North Sexsmith, the gift of St. Matthew's Church, Bayswater, London, England.

St. James', Hines Creek, the gift of St. James' Church, Stratford, Ont.

St. Paul's Church, Whitelaw, associated with St. Paul's Church, Woodstock, Ontario.

St. John's Church, North Star, the gift of the Parish of Duncan, Vancouver Island, B.C.

Re-Consecration of All Saints', Little Prairie, moved from East Peace River and re-built.

St. Mark's Church, High Prairie, the gift of The Anonymous Donor.

Consecration of the Church of the Good Shepherd at Mirror Landing, the gift of the S.P.G.

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St. George's Church, Moose Portage, the gift of the S.P.G.
St. John's Church, Fort Smith, the gift of the Anonymous Donor.
The new Chancel of Christ Church, Berwyn.
St. Paul's Church, Faust, the gift of St. Paul's Church, Canonbury,
London, England.
Christ Church, Wandering River.
St. Andrew's Church, Colinton, the gift of the women of Birkenhead and
Neston, through the C. & C. C. S.

EPISCOPAL ACTS—Confirmations, 37; number of candidates, 217.

Above all, I would record the Consecration of the Pro-Cathedral of St. James', Peace River, on October 14th, 1936. It was a day which we will never forget. On the Sunday evening preceding, the congregation met in the Old Log Church where for 25 years men and women had offered their prayers and praises to their Almighty Father. Then on Wednesday morning, with the Choir surpliced for the first time, the beautiful and majestic Pro-Cathedral was consecrated to the worship of the Eternal God.

Mr. Stanley J. Attenborough (accompanied by his daughter) was with us to represent the Anonymous Donor, and on her behalf to make the formal presentation to the Diocese and Parish. Many were so impressed that eyes filled up and hearts were touched with the majesty of the building and the beauty of the service. I will not attempt to describe the Dedication of the magnificent Hall, for practically all of you were present. It is difficult for me to express all that I feel in regard to this wondrous gift, and all that it means to me personally, to the Diocese, to this Parish, and to Northern Alberta. Again I wish to record my deepest gratitude to The Anonymous Donor, and to tell her of our sincere thanks, and to Mr. Attenborough who represented her. May God grant that we may value these unique and beautiful gifts, and express our thanks by making a right use of the same.

"Praise God from whom all blessings flow."

May I say that we had hoped to have with us at this Synod our Primate, the Most Rev. D. T. Owen, but he was unable to come. However, he has promised to visit Athabasca next year from June 29th to July 10th. He will be the first Primate to visit Athabasca in all of its history. A sincere and hearty welcome awaits him. In this statement, I am sure that I am voicing your feelings and sentiments.

WOMEN'S WORK

I am gradually being converted to the value and latent possibilities in the services of faithful women. The history of our Church through the centuries has many pages which record the thoughts and words and deeds of noble consecrated women. Is our Diocese making full use of their God-given talents and self-sacrificing lives? We have been blessed by the labors of those who have manned the Sunday School Vans and the Sunday-School-by-Post offices. These women have done and are doing a magnificent work for Christ and His Church, and we will need their services in this Frontier Diocese for many years to come. We have further work for consecrated women, i.e., in centres to which the Rector or Missionary can seldom come. There are many places and even areas where no permanent Christian Worker is found, and where no nurse or doctor serves. It is our plan, in co-operation with the Fellowship of the Maple Leaf, to place a trained "Bishop's Messenger" and a nurse at such points, and also in some area or areas to work out a Community Plan. As it is absolutely necessary to have a centre of Hostel for such workers, it is planned to erect such a building at the back of Bishop's Lodge to be known as Malvern House. This structure will contain the usual rooms, including a Chapel, and will be erected with funds already raised through the Fellowship of the Maple Leaf in England.

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Already we have the following Women Workers in the field: Dr. Mary Percy Jackson and Miss Winnifred Lawrence at Keg River, Miss Steward at North Star, Miss Joyce Mallan at Faust, Dr. Mary Johnson at Wandering River.

As funds and applicants are received, more will be added. I wish to speak in the highest terms of the work of Miss Lewis at Faust, and Miss Stockford at Lac la Biche, who were placed at these respective Missions for the six winter months.

THE NORTHLAND

Canada's Northland is now awakening commercially and industrially. Shall our Church spiritually falter and sleep?

Let us look at a few facts. In 1933, 5,080 tons of freight were carried down the Mackenzie; 1937, 20,294 tons; this year preparations are being made to move 40,000 tons. To move this tonnage, transportation companies have 27 steamers and power boats and 42 barges. Last year, one company built two steel ships, 86 feet and 96 feet in length respectively (built in sections at Sorel, P.Q., and welded together in the North), with twin screw Diesel engines of most modern types. These boats have splendid passenger accommodation and modern cold storage. More boats are under construction.

The air service is facing the new demands. In 1937, 25 planes shuttled back and forth via Fort McMurray, the largest commercial air base in Canada. This year this air fleet will be increased to 40 planes. The planes of Northern Canada carried more express and freight last year than that of all the airlines of the U.S.A. put together. The pilots of the North famed for skill, resourcefulness, and courage, travelled last year over one million miles, and in the whole history of aviation in the Mackenzie Valley have never injured a passenger.

All this is due to vast discoveries of mineral wealth down north. There are the salt mines at Waterways (the end of steel), with a plant now built and ready to produce from 75 to 100 tons of salt per day. At the same place, there are thousands of acres of tar sands capable of producing 90 million tons of bituminum, oils, and coal tar with its endless, valuable by-products.

Four years ago, at the east end of Lake Athabasca, there was a solitary Swedish trapper and his dog. Today there is the town of Goldfields with a population of 1,500 people, with a mayor and city council, a tax collector, two hotels, a modern theatre, three general stores, two barber shops and a dance hall. One mining company alone has erected a thousand-ton capacity mill and has projected a hydro-power plant costing half a million dollars.

Fort Smith on the Big Portage has sprung into prominence as the centre and capital of the Inland Empire.

There are the gold discoveries at Yellowknife and Gordon Lakes on the northern shores of Great Slave Lake. Here 500 men will be working this summer and the Bank of Commerce is establishing a branch at this point.

We must pass Hay River and Fort Simpson more quickly, and we reach Fort Norman, one of the most strategic junction centres of the North. Just above are the coal mines; the banks of the river are solid coal. Just below it are the oil wells of the Imperial Oil Co., producing one million gallons this year. Up the Bear River, which pours its waters into the Mackenzie at Fort Norman, are found the pitchblende mines, producing radium, twenty thousand times more valuable than gold. Through this unique and valuable discovery, the British Empire within two years will have the monopoly of the radium of the world.

A most important avenue of service now opens up before us, a hospital at Fort Norman. Such a plan receives the commendation of the Minis-

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ters at Ottawa, the Deputy Ministers, the Director and the heads of the Associated Departments. Our Governor-General, from first hand information, writes in the London "Times":

"There was one perpetual demand, for better medical attendance."

Fort Norman is a junction point with the nearest hospitals at Akla-vik, 544 miles north and the one at Fort Simpson, 304 miles to the south.

Funds raised in England plus the usual government grant now placed in the estimates will erect the hospital. We now await the approval of our Church and then an appeal for its furnishings.

"Behold I have set before thee an open door."

FINANCIAL

I rejoice with you all and I give thanks to Almighty God on the gradual and upward trend of the offerings of our people in this Diocese. They have doubled since 1933. I sincerely regret that a few Parishes, very few, failed to raise their apportionments in full. Practically all were successful. Much of this success has been due to the energetic work of the Laymen in these aforesaid Parishes. As the whole financial situation will be reviewed in detail, it will not be necessary for me to comment further on this department.

There is one aspect however which I would emphasize—that under no conditions should any organization in any of our Parishes plan to raise money for Church purposes by the holding of raffles or by any other species of gambling or games of chance.

In 1934 in England the public wagered over one billion dollars, and in 1935 in U.S.A. Americans gambled to the extent of over six billion dollars. Gambling has become one of the major vices, a real disease, of modern society.

George Drew Egebert, President of the Society for the Prevention of Crime, says:

"To raise money by this evil method of gambling for an object however excellent, gives an appearance of charity and liberality to a distinctly selfish passion to get something for nothing, and only adds the evil of hypocrisy to the evil of gambling. Now you have three evils instead of one—gambling, evil motive, and a hypocritical pretense.

All this is especially true in the use of gambling methods and material for the assistance of a church. A church should stand for the highest ideals; that is properly its first purpose, the only purpose that warrants its existence. One man's soul will not be saved by the ministry of a church that damns another man's soul with the use of devilish devices. I would be especially particular to enforce the gambling law against a church, for the church has a special obligation to obey that law.

Churches that have any value for saving and uplifting character never promote gambling schemes—no, and never permit them."

CONSTITUTION and CANONS

The present book of Constitution and Canons was drawn up in 1916, i.e. 22 years ago. The Diocese has grown and developed greatly since that time, so that much therein is not applicable and much more needs to be added so that new conditions may be faced and further directions may be included. I humbly direct your earnest attention at this Synod. This probably will be the chief item of business.

To the Societies and Friends in England and Ireland, we owe a great debt of gratitude—the C. & C. C. S., the Fellowship of the Maple Leaf, the S.P.G., and the S.P.C.K. These are organizations which to the limit of their funds have helped Athabasca. I know that it is invidious to single out special individuals, but I would wish to express to Rev. F. Stone, of Christ Church, Liverpool, our special thanks for all that he and his wife and other workers have done and are doing for the Diocese as a whole, for our Churches,

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for the clergy and for other individuals. No Diocese ever had more loyal or truer friends than those in that Vicarage by the Mersey, looking towards the Atlantic and to Canada.

We do want them to know that we are deeply grateful, and that they are helping us to face our tasks by their prayers and their practical help.

In Miss Eva Hasell, M.B.E., the Diocese has another Friend, to whom we are also indebted. May God richly bless her and her workers! There are now five Vans working in the Diocese, operated by ten devoted women, and three more at St. Nicholas' House, Fairview. We have now 8,000 children on the Sunday-School-by-Post, an increase of 7,500 since 1930. May God be with these workers and with these thousands of boys and girls who are taught the Way of Life through the printed page. The G.B.R.E. has co-operated most loyally and generously in this unique service.

To St. Paul's Church, Toronto, we express our appreciation and gratitude.

The Fellowship of the West, both Toronto and Montreal Branches, have given valuable assistance to the Diocese in opening up new areas. We would thank this voluntary organization and its officers as well as the Clergy and Laity which they have sent to us. Rev. D. Clarke and Mr. Charles Kehler to Battle River; Rev. A. M. Stephens and Mr. C. Tufts to Sturgeon Lake in 1937; Rev. B. J. Thorpe and Mr. Walter Harris to Sturgeon Lake in 1938; and Mr. Cecil Randall to Grossmont in 1937 and 1938. They are doing a magnificent piece of work and we are deeply grateful.

I wish also to express my sincere thanks to Chancellor Bury, B.A., Registrar Dixon Craig, K.C., to Canon Harrison in his prompt and efficient editing of the "Peace Messenger", and last but not least to Ven. Archdeacon Little, D.D.; he is pure gold.

I would record with thankfulness the services of the W.A. in this Diocese in their own respective Parishes, to the Diocese as a whole and to the larger fields in which they serve and for which they pray. To Mrs. R. Little, the Diocesan President, the officers of the Diocesan Board and all members throughout the Diocese, you would wish me to express our thanks.

The Dominion W.A., and other Diocesan Boards both in Eastern Canada and also in British Columbia have very generously aided this Diocese in hours of need and in its time of unprecedented growth.

I view with deep satisfaction the growth of Sunday Schools, the development of the A.Y.P.A., Summer Camps, the Scouts, the Guides, and all other agencies which minister to the bodies, minds and souls of our boys and girls whom Christ our Saviour loves. May we never for a moment cease in our enthusiastic endeavour to win them for the Kingdom of God and our beloved Church. Christ died for them.

The Laymen are more and more taking their rightful place in the Diocese—through the Vestries, Parochial Councils, the Laymen's Associations and the Synod. Men—I need you; your Church needs you; God needs you. Your work is of utmost importance in the life and development of our Church as we lay foundations in this Land of the Last Frontier.

To you, my fellow Clergy, I find it difficult to express adequately my admiration and my gratitude. You are labouring in what is probably the most difficult Diocese in the Dominion. Day by day and week by week, you go forth on your errands of love and mercy and service. You are afraid of nothing but cowardice. This work requires physical stamina of a special type, a mental outlook of hope and vision and humor, a character devoted to the service of Christ and consecrated fully to the Lord of Lords. May God bless you in your endless tasks; may Christ strengthen you day by day; may the Lord grant you an abundant harvest. As Bishop of this Diocese, I am very proud of you.

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There is one group to which I refer who are seldom mentioned and whose services are usually taken for granted but whose absence would be immediately noticed, the Organists and Choirmasters, and their Choristers. Many of the organs of our Churches and School Houses are strange and interesting relics. Some of the keys do not speak at all; others wish to be heard continuously; some give forth strange and wierd sounds which tell of the mice that gnaw and the moths that corrupt. Yet you cheerfully and faithfully sit at your posts of duty, working so energetically with both feet and hands, and acting as chief vocalist in hymn and psalm. However, I note with joy the gradual increase of interest in the musical department of our worship, the raising of the standards, the formation of choirs, both for adults and juniors. Music is the handmaid of worship. Let us offer to God our best.

Finally, may we ask ourselves the purpose of all our endeavors and the objective of our labors. It is to win souls for Christ and to strengthen each for life's battles. Canon F. R. Barry recently wrote:

"The world-crisis in which we are involved is ultimately moral and spiritual, and we stand at one of those moments of decision which are the judgements of God in history. The fundamental conflict of our time is not between Democracy and Dictatorship; it is between Christianity and Paganism. At the moment, all the anti-Christian forces seem to be gathering for a final onslaught. Christianity is fighting for its life; and to all appearances it is not improbable that over large areas in darkest Europe it may be temporarily blotted out. In itself, the faith of Christ is imperishable; and it may be that the spiritual crisis through which we are passing in our generation is in truth "the beginning of travail", the birthpangs of a messianic day of purified and reborn Christianity.

"In the discipline of drastic experience men are discovering, as never before, what the results of the neo-pagan world-view in demoralisation, misery and chaos; in the ruthlessness of pride, power and cruelty; in the insanity of competing armaments, in unemployment and in the divorce courts and the widespread sense of frustration and futility. In this too familiar situation, the Church is called to resume its rightful leadership, in a radical criticism of Society, its ruling assumptions and its accepted values, and a reconstruction of men's common life on enduring spiritual foundations. The opportunity of the Church today is greater, and the demand more exacting, than it has been since the days of Diocletian."

Today, as never before in a century, the Church must go forth to proclaim the Gospel of Jesus Christ. This proclamation of the Gospel is intended to create ultimately a God-centred society, but this is impossible until individual men and women live God-centred lives. The unconverted man is one whose desires, affections, thoughts and activities are centred around something or someone other than God. The eternal command still rings down the centuries, "Thou shalt have none other gods but Me." Any attempt to give a religious decoration to a national life which is built on other than Christian foundations is doomed to futility. A transformed nation can only come into being through transformed individuals.

To this life, each Christian is called. It is a quality of life, and that quality is designated by Love.

Changed, the Christian goes forth to proclaim by witness of word and life this Gospel of Reconciliation to others—to those in his own home, his own town, his own country, and to lands beyond the sea where souls in darkness cry out for light. This is my task; this is your task.

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THE SEE HOUSE ACCOUNT

INCOME

1934—October 31, Bank Balance	\$2,510.44
1935—April 30, Bank Interest	25.10
October 31, Bank Interest	17.00
1936—April 27, Bank Interest	5.44
October 31, Bank Interest	.13
	\$2,558.11

EXPENDITURE

1935—June 18, Imperial Bank Athabasca Transfer	\$1,000.00
Nov. 5, Imperial Bank Athabasca Transfer	500.00
1936—Jan. 9, Imperial Bank Athabasca Transfer	500.00
Jan. 16, Imperial Bank Athabasca Transfer	100.00
Jun. 31, Imperial Bank Athabasca Transfer	40.00
March 11, Imperial Bank Athabasca Transfer	400.00
Balance in Bank	18.11
	\$2,558.11

PENSION FUND REVENUE ACCOUNT 1937 STATEMENT

INCOME

Balance in Bank	\$ 140.37
From Bishop and Clergy—	
Arrears from Old Prov. Beneficiary Funds	192.40
1% Clerical Assessment	\$318.89
From Salary Source—	
2% from Parishes and Missions	495.38
2% from Diocese	75.80
2% from M.S.C.C., Ind. Sc. Com. Ordained Miss....	101.04
Collection	4.50
	\$ 995.61
	\$1,328.38

EXPENDITURE

General Synod Pension Board	\$1,294.18
Refund	10.00
Ledger	1.60
Balance in Bank	22.60
	\$1,328.38

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GENERAL DIOCESAN ACCOUNT FINANCIAL STATEMENT FOR THE YEAR 1936

INCOME

Balance in Banks January 31st		\$ 2,125.49
From S.P.G.	\$2,019.41	
C.C.C.S.	2,144.87	
M.S.C.C.	5,906.04	
Dominion W.A.	980.00	
M.S.C.C. O. C. Fund	281.10	
General Synod O. C. Fund	94.18	
F.M.L.	1,062.97	
S.P.C.K.	49.65	\$12,538.22
Special gifts for Hines Creek, Sexsmith, Fort McMurray Missions		2,717.75
From Diocesan Sources—		
For Stipend	\$3,249.69	
M.S.C.C.	806.01	
C.C.S.	59.00	
O.B.R.E.	59.50	
Diocesan Synod Expenses	66.00	
M.S.C.C. to Jews	19.97	4,260.17
St. Paul's Church, Toronto		789.40
Toronto Diocesan Board of W.A.		300.00
Transfer from London, England		402.49
Donations—		
For Stipend	\$ 579.76	
For Insurance	36.80	
Needy Clergy	100.00	\$ 716.56
Refunds		115.83
Land Rent		255.45
Sale of Land		25.00
Daughters of the King, Dominion Council		25.00
For Building		200.00
Miss sHasell for Hines Creek Mission		115.00
C.S.S. for Relief		66.61
Organ Fund—St. James' Pro-Cathedral		10.00
Sundries		18.29
		<u>\$24,681.16</u>

APPENDIX B

GENERAL DIOCESAN ACCOUNT

FINANCIAL STATEMENT FOR THE YEAR 1936

EXPENDITURE

Clergy Stipends	\$15,381.06	
Insurance	465.35	
Itenerating	765.88	
Travelling	369.39	
Upkeep of motor cars	19.00	
Building	940.19	
Church Furnishings	33.25	
Taxes	499.76	
Diocesan Synod Expenses	141.68	
Printing and Typing	377.60	
Office Equipment, Stamps, etc.	259.02	
Church House Furnishings	184.76	
Missionary Assessments—		
M.S.C.C.	\$696.67	
G.B.R.E.	65.00	
C.S.S.	50.00	\$ 811.67
Parish Equipment		512.70
Students' Expenses		679.15
Transfer to Relief Trust Account		174.51
Medical Help for Diocesan Clergy		160.00
Transfer of Land Fees		38.05
House Rent		60.00
General Synod Year Book		10.83
Hondo Mission		74.90
Land Purchased		91.00
Pension Fund Revenue Account		37.90
Special Grants to Clergy—		
From S.P.C.K.	\$ 49.65	
From C.C.C.S.	175.00	\$ 224.65
D.B.R.E.		10.00
General Synod Assessment		4.17
Faith - Order Movement, 1937 Subscription		5.00
British & Foreign Bible Society		3.45
Pension Fund Revenue Account Transfer		66.99
Auditor's Fee		10.00
Bank Exchange		3.40
Balance in Banks		2,265.85
		\$24,681.16

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GENERAL DIOCESAN ACCOUNT

FINANCIAL STATEMENT FOR THE YEAR 1937

INCOME

Balance in Banks		\$ 2,265.85
From S.P.G.	\$2,918.45	
C.C.C.S.	1,968.00	
F.M.L.	2,049.75	
M.S.C.C.	9,146.19	
O.C.F. General Synod	400.26	16,482.65
Special Gifts for Hines Creek, Sexsmith, Fort McMurray Mission		2,443.24
Dominion Board of the Woman's Auxiliary		1,235.42
From Diocesan Sources—		
For Stipend	\$3,581.49	
Missionary Assessments	951.98	
Synod Expenses	24.40	\$ 4,557.87
Donations—		
For Stipend	295.01	
Upkeep of cars	46.00	
Upkeep of the Speke Hall	98.05	
Clergy Emergency	24.84	\$ 463.90
Clergy Itinerating		375.00
Farm Rent		100.00
M.P.C.K. for Church Building		97.80
Bishop's Discretionary Fund		75.00
Sale of Horse	\$ 10.00	
Sale of Drill	15.00	\$ 25.00
Transfers—		
Canadian Bank of Commerce, Beaver Lodge	3.10	
Lac La Biche Building Fund	4.58	7.68
Transfer from Savings Account		1,500.00
Refunds		14.12
		<u>\$29,643.53</u>

APPENDIX B

GENERAL DIOCESAN ACCOUNT

FINANCIAL STATEMENT FOR THE YEAR 1937

EXPENDITURE

Clergy Stipends	\$17,066.95
Taxes	580.18
Fire Insurance	569.76
Itinerating	893.77
Travelling	352.33
Building	986.67
Missionary Assessments—	
M.S.C.C.	\$747.00
G.B.R.E.	65.00
C.S.S.	51.18
Summer Students, Salaries and Travelling	\$ 863.18
Church House Furnishings	763.28
Printing and Typing	255.44
Stationery, Stamps and Telegrams	300.17
Upkeep of Cars	238.20
Parish Equipment	96.00
House Rent	8.00
General Synod	15.00
Christ Church Grande Prairie (upkeep of Speke hall)	5.16
Grants to Clergy Families	48.80
Transferred to Trust Account	121.84
Clear Hills Mission (Rev. F. E. Smith \$225.00, car \$540.90)	970.50
Hondo Mission	765.90
Transferred to Relief Account	97.48
St. James' Pro-Cathedral, Peace River	48.77
St. John's, Fort McMurray	200.00
G.B.R.E. Service Books	50.00
General Synod Year Books	14.70
Freight Charges	13.68
Transfer of Land Fees	37.96
Auditor's Fee	31.30
British and Foreign Bible Society	10.00
Scripture Union Cards	4.10
Wilson's Hardware (Varnish)	3.95
Pension Fund Revenue Account	1.00
Exchange on Cheques	75.00
Transferred to Mackenzie River Deanery Account	1.05
Balance in Banks	2,000.00
	2,152.61
	\$29,643.53

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MACKENZIE RIVER DEANERY FINANCIAL STATEMENT, 1936

INCOME

Balance in Bank	\$ 50.75
M.S.C.C.	3,506.11
Takudh Fund	40.64
Royal Trust	126.89
Department of Education, (Province of Alberta)	379.26
Department of Interior	875.00
Department of Fisheries	150.00
Meteorological Department	100.00
Dominion Board of the W.A.	200.00
Contributed by Missions	610.45
Donations	10.00
Refunds	4.00
Rent	10.00
Transferred from See House Account	400.00
Transferred from Can. Bank of Commerce, Peace River	1,000.00
	\$7,463.10

EXPENDITURE

Clergy Stipends	\$4,400.70
Travelling	703.54
Freight	364.77
Telegrams and Postage	9.25
Insurance	197.25
M.S.C.C.	100.00
Repairs to Buildings	74.55
Sacramental Wine	29.23
Tax	4.51
Rent	2.00
Church House Furnishings	37.63
Balance in Banks	1,539.67
	\$7,463.10

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MACKENZIE RIVER DEANERY FINANCIAL STATEMENT, 1937

INCOME

Balance in Banks		\$1,539.67
From M.S.C.C.	\$1,531.18	
Dominion Board of W.A.	1,000.00	
Royal Trust	34.18	\$2,565.36
From Deanery Sources		
For Stipend	694.65	
For M.S.C.C.	133.18	
Other Purposes	131.60	\$ 959.43
Transferred from Bank of Commerce, Peace River		2,000.00
Transferred from See House Account		18.69
Rent		156.25
Grants from Departments—		
Department of Education, Edmonton	\$ 370.93	
Department of Interior, Ottawa	175.00	
Department of Transport, Ottawa	150.00	
Department of Mines, Ottawa	525.00	
Meteorological Department, Ottawa	200.00	
Post Office Department, Ottawa	27.31	\$1,448.24
Bank Interest		6.67
		<u>\$8,694.31</u>

EXPENDITURE

Clergy Stipend	\$5,428.32
Travelling	659.30
Freight for Clergy	\$258.85
for Missions	122.93
Grant to Clergy Family	100.00
Church House Furnishings	489.48
M.S.C.C.	100.00
Insurance	100.00
School Supplies	48.13
Tax	4.68
Telegrams	3.00
Rent	2.15
Bank Interest	2.65
Balance in Banks	\$1,374.82
	<u>\$8,694.31</u>

APPENDIX C

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SOCIAL SERVICE REPORT

During the winter, clothes and bedding have been distributed at the will of the Incumbent in each mission. The following figures are not inclusive, for much is sent in, of which there is no record.

	1936-37	1937-38
Number of families helped	500	874
Number of individuals helped, about (This includes the above)	1500	3500
Number of garments and bedding	6000	11000

1. In his first winter, the incumbent is bound to be bewildered by the large number of demands made upon him. Some people call every time they come to town. But after a few years, he will find that in some settlements all call once or twice a year; they are not looking for spiritual help. In other districts the settlers are pathetically grateful for any assistance, however small.

2. So it has come about that it is usually wise to allow payment (in kind). Farm produce, firewood, or fish are given at times to the Missions.

3. Those receiving help are quite often not from our own congregations. If we do relief work, we help the needy and not the "poor, but devout." And so we have discovered how very little relief work has been done by other denominations, with the exception of the United Church.

4. The half-breed situation is very grave, and we hope the Commission's Report will be acted upon. They are a people in need of food, medicines and education. No Department of Government seems to bother with them.

5. Dr. Mary Johnstone has kept in close touch with Athabasca during the past winter, and we have been able to supplement her work. Her leaving is a distinct loss to Wandering River.

6. Large consignments of medicines and medical supplies have been sent to Nurse Drummond Hay, from Woman's Auxiliary groups in the East.

7. The spinning wheels are all of them, still in use. I found recently that one woman has earned regular money by knitting her homespun into heavy mitts for a store.

8. It seems impossible to work out a system regarding Christmas toys: (a) We have no guarantee that we shall get what we ask for, (b) We have no guarantee that the toys will arrive before Christmas; (c) We have no guarantee that the toys will be suitable.

But we can supplement in each parish what can be collected at home if we start early enough. The Council of Social Service, the G.B.R.E. and the Dominion Board of the W.A. are all trying to prevent overlapping. They will have to send freight free, if at all. And because the packing is so expensive, they prefer to pack in clothing. And so, it follows that the toys will have to come to the distributing centres, which are already overworked. And there is no money to spend on repacking, etc.

The solution seems to be that the fewer toys relied on, the better. If parents will take as much trouble as do the collectors, the packers and the distributors, they can provide a little homemade gift. It is not always the best thing that comes from a store.

9. Many hours each week have been spent in correspondence with outside agencies. Letters of appeal to Edmonton Sunshine, various Chapters of the I.O.D.E., various Settlement agencies and to the Anglican Social Service Councils of other Dioceses, as well as appeals to C.S.S., Toronto—all

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these letters are sent back to be dealt with. Sometimes the appeals are not from points in the Diocese of Athabasca, and I send on their requests. No clothing is ever sent into an organized parish without notifying the clergy-in charge.

10. We owe a tremendous debt of gratitude to Miss Hasell and the Caravan Mission for getting out such excellent woollen clothing and placing it in families who appreciate it. Lists of recipients have been sent, for his information, to each clergyman.

11. A great deal is done that cannot be tabulated; meals are provided; a transient is given a bed at a stopping house; urgent help with farm garden seeds; seed grain; individuals are kept in the Mission Houses in times of stress; strangers leaving hospital are helped in different ways; help is given to chronic invalids.

The donations at the Harvest Festivals do not cover all the above, and money is badly needed all the time for further projects. But, at any rate, the Clergy of the North seem to do a great deal with what they have. It has been a very great pleasure to work with them.

Respectfully submitted,
MARIAN LITTLE.

APPENDIX D

(APPENDIX D)

RURAL DEANERY OF MACKENZIE RIVER

It is with great pleasure that I am able to report of advancement in the work of the Mackenzie River Deanery. In this huge area of water-courses and wildernesses, hitherto undreamed of developments are taking place. Very frequently a new discovery of gold starts an inrush of prospectors and miners. Men of every description are passing "down" the river every day, many of them in small boats and even on rafts with little or no provisions. In these new and often mushroom towns "The Church" can do little in the way of permanent work. It is only when an area becomes proven, and a settlement assured for some years, that a centre can be definitely established. In nearly all of the older settlements along the river the Church has been maintained for a longer or a shorter time.

Fort McMurray has had a permanent Rector for the past two years, and the Church life has developed greatly. At Waterways, nearby, a tent church has been used for the past two seasons, but this year we hope to see a small church built here.

Fort Chipewyan has what I believe to be the oldest church in the Diocese, it being opened on Easter Day 1880. The Mission was first opened by Bishop Bompas in 1867; from then services were regularly conducted by the Chief Factor of the Hudson's Bay Company until 1874 when a permanent Mission was established, and since then has been regularly maintained, the longest period of vacancy being for about four months in the spring of 1930.

The new church at Fort Smith was built two years ago, and regular services have been maintained there since then. At present a Lay Reader, Mr. G. Ling, is in charge, and reports very satisfactory progress both in the Church and the school.

At Hay River the M.S.C.C. has closed up the boarding-school that had been there for about forty years, the pupils being mostly transferred to Aklavik. The Mission, however, is being continued. The Rev. and Mrs. Singleton are coming out after ten years of faithful service and their place taken by the Rev. and Mrs. Earl S. Richards.

Fort Simpson is the oldest Anglican Mission in the Northwest, being first established by Archdeacon Hunter in 1858, and has been permanently maintained ever since. The present incumbent, Rev. H. G. Cook, has completed three years service, and is doing excellent work.

Fort Norman had been closed for 14 years, but as the previous Synod met at High Prairie, a young missionary, Rev. H. L. Jennings left Edmonton for that most northern part of the Diocese. He arrived in due time to find his baggage and supplies were left behind, the Church and house sadly in need of repairs, and winter closing in rapidly. The following spring, on the occasion of the Bishop's brief visit to that Fort, a young lady, having travelled down the river with the Bishop, was joined in Holy Matrimony by His Lordship to the Rector who had opened the door of the "Church with the door locked", as the Fort Norman church had unfortunately become known to the world outside. With out-posts at the Oil Wells, Fort Good Hope and Radium City, he is valiantly rebuilding the Church's broken wall of the north.

Goldfields, at the eastern extremity of the Diocese, and some hundred miles across the Saskatchewan border, consisted of one trapper's cabin four years ago; today it is a thriving town of many hundred persons. A rector went in there a few weeks ago and has been well received. We hope that a church will soon be erected, and a strong centre built up.

Other new places in the North, notably Yellowknife, are too new and uncertain to warrant permanent stations, though some kind of itinerant administration would be advantageous to hold these places until they prove their permanence.

G. A. CRAWLEY, RURAL DEAN.

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RURAL DEANERY OF ATHABASCA

BUILDINGS.—The new Church of St. Andrew's, Colinton, was consecrated in August, 1936. It is a beautiful little building, and is situated prominently on the Highway.

A Church was consecrated at Moose Portage, 14 miles south of Smith, in July, 1937. Services for the summer months have been held in this district for 25 years, and it is a cause for rejoicing that the people have, at last, their own church.

Christ Church, Wandering River, was consecrated on July 3, 1937. This is an isolated district, 35 miles off the highway, 55 miles from the nearest railway (Lac La Biche). A full time worker is urgently needed here. The people are mostly Slavic. Just now there is an influx of French speaking farmers into the district.

At Lac La Biche, 80 miles from Athabasca, a three-roomed house was built last year, with one room capable of seating 40 people for a service. It is quite large enough to accommodate the present congregation.

The Boys' Hostel, though not completed, will be ready in September to accommodate a few boys, who otherwise could not attend High School in Athabasca. Though two generations of country boys have been sadly neglected, yet we hope to contribute this bit of service towards the training of future leaders in the rural areas.

Under "Urgent Building Needs" I would mention:

1. A shed is needed at the Nurse's Cottage at Hondo for wood and storage.
2. A stable is needed at the Lac La Biche house to accommodate the student's horse.
3. A residence is needed for the student at Wandering River. This Deanery is probably one of very few places in the West where the student starts out homeless.

WORKERS.—We are most happy to welcome the Rev. R. A. E. Ruch, who is in charge of Fort McMurray; he is doing excellent work, especially among the young.

Last year we had two excellent students, Mr. C. Randall and Mr. G. Fyfe. We are glad to welcome Mr. Randall again this year to the same field, Grassland and North Athabasca. This year Mr. Fyfe's work is being continued by Mr. Roland Hill. During the winter Miss May Stockford did valuable work also in the same field, Lac La Biche, though her work did not extend to Wandering River. To Miss Hasell, who made Miss Stockford's assistance possible, we are very thankful. At Wandering River during the winter we had the valuable services of Dr. Mary Johnstone, M.D. Nurse Drummond Hay, R.N., continues to give valuable help at Hondo, south of Smith. Her genial presence and loyal churchmanship make her services to the sick doubly precious and to the Church also.

RELIGIOUS EDUCATION.—There is a huge field yet to explore, though the Statistical Report would make our work appear successful. We have had a continuity of policy, though clergy have changed parishes at times. In Sunday School work, especially, is this valuable. Also the Rural Dean is acquainted with the people in many settlements, and the personal element enters into Sunday School work so very much. Out of 69 schools reported in the Diocese, we have 30 in this Deanery; out of 148 teachers we have 52; out of 1390 pupils we have 600.

We are deeply indebted to Mr. Dunster, Lay Reader, to the Summer students, to the Van Ladies of St. Nicholas Van, also to several Day School teachers, who have co-operated so well with us, and have the children ready for the clergy when they visit the schools.

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We should mention the Annual Sunday School Teachers' Rally. About 21 usually gather to have lunch and hear addresses, see any literature that we can collect, and to ask questions. Miss Bacon, of St. Nicholas House, gave a model lesson last meeting.

LAYMEN'S ACTIVITIES.—Since the last Synod there have been two good rallies of the men. The 1936 meeting was addressed by the Bishop, who gave some of his impressions of England. The 1937 meeting was privileged to hear Chancellor Bury, who took as his subject the duty of the Laymen to the Church. He addressed a Public Meeting in All Saints' Church in the evening on a kindred topic.

FINANCIAL.—A vote of thanks to our Bishop for his work on behalf of the whole West has already been placed on record. But the Deanery of Athabasca especially would like to emphasize the debt we owe to the Bishop for his tireless work on our behalf; we could not begin to do what is being done in our Deanery if we did not have some financial backing. We have not yet had to withdraw from any point where we have started.

WOMAN'S AUXILIARY.—There are 11 senior branches in this Deanery, all helping in their usual splendid manner.

YOUNG PEOPLE.—With so wide an area, the clergy cannot hold many regular meetings. In both Colinton and Athabasca there are, at times, interdenominational Y. P. societies, which our Y. P. can join if they wish.

But the Young People from the rural districts are gathered together once a year for the Sunday Rally in March. In 1936 we had Mrs. Melrose, prominent Church woman of Edmonton, and Dominion President of the United University Women, for the guest speaker. She gave an illustrated lecture on her visit to the Oberammergau Passion Play.

In 1937 we were delighted to welcome Rev. R. A. E. Ruch, of McMurray, who came over from Lac La Biche where he was holding a week's mission. Mr. Ruch spoke on the Protestant Reformation in Europe.

MUSICAL FESTIVALS.—The Festival Choirs of Plum Lake, Boyle, Colinton and Athabasca, on June 19, presented the conductor, Mrs. Little, with a Baton and an Inscribed stand, in appreciation of ten years work with the Choirs of the two parishes. Each year the choirs show improvement. The Festival Choir has been affiliated for two years with the School of English Church Music, and this year have been working out some of the new hymns in the forthcoming book, and have been trying to teach the congregations the new pointing for the Canticles. Only a very small portion of the Deanery, however, even now, is touched by this desire for better music. It is of interest that there are surplused choirs at Athabasca, Boyle, Wabasca and Colinton. For the festival this month there was a robed procession of 42 singers.

SOCIAL SERVICE.—The records for this are not kept separate from the Diocesan. Demands have not lessened the last two years, chiefly because of the increase of population. The Parishioners are, for the most part, sturdy and self-reliant, and quite willing to help each other to the fullest extent of their power.

OBITUARY.—Since the last meeting of Synod, three of our Wardens have passed into Higher Service.

1. EDWARD JONES was Lay Reader of St. Mark's, Plum Lake, and for many years Sunday School teacher and Rector's Warden. His home was open for 25 years to all clergy. A true and faithful servant of Christ.
2. JAMES FENNISON was Warden of All Saints' for 20 years, was a member of this Synod, and a member of the Synod of the Ecclesiastical Province of Rupert's Land for many years. A true and faithful Churchman.
3. STEPHEN GREGORY, Rector's Warden of St. Mary's, Parkhurst, since

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his coming to Alberta ten years ago; a man who put Christ and the Church first.

These three men were to be relied on to be in their places at all services in their own church.

"For the grace that was given to these men, and for the trust and hope in which they lived and died, we praise Thee, O God and bless Thy name."

All of which is respectfully submitted,

ROBERT LITTLE, Archdeacon, Rural Dean.

RURAL DEANERY OF PEACE RIVER

My appointment being so recent, and having had access to but two parochial reports it is not possible to give any statistical review of the work in this rural deanery.

Since the last Synod, new churches have been opened and consecrated at Whitelaw, Faust, Hines Creek and North Star.

The Rev. S. J. Bell was raised to the priesthood on April 1, 1937.

There have been a number of changes in the personnel of the clergy. We have been sorry to lose the Reverend and Mrs. E. Linfoot and Canon and Mrs. Harrison, who have left for other spheres of labor, the Rev. H. W. Lamberton by illness, and the Rev. C. D. White, who has been called to his last reward. We have welcomed Principal R. T. Cathcart at Atikameg and the Rev. S. G. West, at High Prairie, into the Deanery.

We have been privileged with a number of women workers within Deanery, i.e. at North Star, Faust and at St. Nicholas House, Fairview.

An annual feature is the open-air service at Dunvegan. This year to be held July 10th with our Bishop again as the speaker.

The Clerical Chapter has met in the spring of each year. The meetings scheduled for the fall were replaced by laymen's gatherings.

We would like to comment on the visits paid to Fort Vermilion during the last winter, the Reverend F. E. Smith going overland and Canon Harrison going in by plane.

The long delays in filling vacancies have we feel caused much unsettlement both in the parishes immediately concerned and in the rest of the Diocese. We feel that such delays are harmful and that steps should be taken to fill vacancies more promptly in the future.

We would recommend that every assistance be given to parishes towards bringing buildings into proper shape. Some buildings have seen no paint for ten years, others not at all. This depreciates values and is poor advertisement for our church as a whole.

WILLIAM PRIOR, RURAL DEAN.

RURAL DEANERY OF GRANDE PRAIRIE

The last two years have been years of progress in the growth of our Church in the Deanery of Grande Prairie, notably in two directions—the provision of spiritual ministrations to the Goodwin, Lindsay, and Sturgeon Lake area, and the interest of young men and women in the life of our church.

Services are held regularly in summer months at about 30 points in the deanery by six clergy and two students, and during the winter at the main centres. This year for the second year in succession a Fellowship of the West team consisting of a priest and a theological student is at work along the Sturgeon Lake highway between Lindsay on the east and Valleyview on the west. Last year the tangible results secured by this team compared favorably with those of any parish in the Deanery, and this year's team is meeting with

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a similarly gratifying response. Indeed, the nature of the response makes it clear that still more generous provision is needed than a summer visit. Miss Hasell's workers give notice of a number of families in areas which last year's team did not have time to visit even once during the summer, and nothing less than the formation of a permanent parish in this area will satisfy the great need.

On the west, development appears to be taking place in the Bonanza district. This summer the student at Cherry Point plans to visit Bonanza and Bay Tree periodically, but he has sufficient work to keep him fully occupied in the Cherry Point area, and the journey from Cherry Point to Bonanza is long and difficult. I would recommend that if it is possible next year a student should be placed to work the Bonanza-Whitburn area.

There have been a number of changes in personnel in the last two years. Rev. A. F. LeDieu has been given a year's leave of absence, and the Rev. S. W. Semple five months' leave of absence. Wembley parish was without regular ministrations from February to the end of May. During the month of June Mr. George Pattison of Wychiffe College has done excellent work in the parish, which now looks forward to having Rev. K. L. Sandercock as its incumbent. Since Mr. Semple's departure Mr. Godkin of Emmanuel College has been most favorably received at Beaverlodge. Mr. Salmon is now spending his second summer at Cherry Point, and in the Sturgeon Lake district we are glad to welcome this year Rev. B. A. Thorpe of Montreal and Mr. Harris of Kings' College.

In most of the parishes in the Deanery services have on the whole been well attended, and their general state is good. The number of Easter communicants this year was high. No deanery report would be complete without mention of the fact that in all the organized parishes the Woman's Auxiliary has been of tremendous help to the church; I know of at least one parish where it would have been quite impossible to carry on without their generous help. An annual W.A. deanery meeting is held, last year at Lake Saskatoon, this year at Spirit River.

At the beginning reference was made to the growing interest of young men and women in the church. There are three branches of the A.Y.P.A. properly chartered in the Deanery, including the two largest branches in the Diocese. Last year one branch issued an open invitation to the young men and women of our church in the two western deaneries to attend a week end rally, at which over 100 persons heard inspiring addresses by Miss Brooks Anderson of the C.C.C.S. and the Bishop of Athabasca. Later an officer of the Provincial Council of the A.Y.P.A. visited the local branches.

Sunday School work in the Deanery has perhaps made some slight advance. The Deanery has lost two keen Sunday School workers in the removal to Toronto of Mr. and Mrs. Leonard, of North Sexsmith. This year a Sunday School Teachers' Conference was held, under the direction of Miss Hasell, with a staff of four teachers trained at St. Christopher's College. In at least two parishes Teacher Training Courses have been held regularly.

Since last Synod a new rectory has been completed at Spirit River, and the provision of a rectory at Sexsmith is now planned. Churches have been built at Sexsmith and at Cherry Point, and plans are under way for the erection of a church at Goodwin. The church at Hythe has been moved to a better site, and a spire added to the church at Lake Saskatoon.

Without any means of transportation it has been difficult to exercise adequate supervision of the deanery, and as the fact that I expect to leave the Diocese shortly will make necessary the appointment of a rural dean, it is my recommendation that if it is at all possible he should be provided with a car, if he does not already own one.

CANON R. J. PIERCE, RURAL DEAN.

APPENDIX E

(APPENDIX E)

EVANGELISM

Your committee has approached the subject of Evangelism with particular reference to its application within the more closely settled areas of the Diocese. Our time has been too limited even to make experiments within this area and the more remote parts of the Diocese present problems of still greater magnitude about which we can at present do no more than make passing reference.

THE NEED OF EVANGELISM.—This of course is obvious. The widespread neglect of God's claims, the ignoring of the Bible, the indifference to organized religion, the prominence conceded to the pursuit of pleasure, the hectic rush dominating all concerns, and the gross materialism rampant, are all grave characteristics of the age in which we are living. If our task as stewards of the glorious Gospel of Jesus Christ means anything to us, it demands that we must share our experiences with the great host of people who have become apathetic or indifferent to religion. Within the organized Church itself is a great mass of dead wood which by the power of the Holy Spirit may be converted into fiery brands to carry a message of conviction to the great 'unwashed'.

THE MESSAGE OF EVANGELISM.—We might well pause to consider just what is meant by the term "Evangelism". The definition put forward by the Archbishop's Committee of Evangelism in England is adequate: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men come to put their trust in Him, accept Him as their Saviour, and to serve Him as their King in the fellowship of the Church." Evangelism as thus inspired is more than proselytizing; it is also something far nobler and more in keeping with the Spirit of Christ than the hair-raising, fear provoking individualistic and other-worldly so-called Evangelism of bygone days, still perpetuated in some creeds. Evangelism has been and often still is regarded as a particular departmentalized branch of the Church's work. We do need in our parishes from time to time periods of specialized visitation, but Evangelism is more inclusive than even this. It should be the whole task of the Church, as far as that task concerns the building up in Christian character of those within the Church body and the bringing into the fellowship of the same body those who are definitely outside it. Thus every activity of the Church should be ordered with these ends in view; for example, the Church does a valuable Social Service work, but this activity should be seized as a means towards the end above stated. Similarly with Young People's work, Laymen's groups, etc., the spiritual note must be dominant, conversion, upbuilding, fellowship, power, character, must be considered with every plan if the Church is to be true to its trust. That is the real business of the Church, its only excuse for its existence and the development of this is Evangelism. This task cannot be accomplished by a group of specially trained and gifted missionaries, though they will have a great influence; it will not be accomplished by the clerical body alone, though they must be leaders; it requires the laity en masse to make any extensive impression.

SOME SUGGESTIONS.—The very nature of the work in this Diocese necessitates that each clergyman and church worker is an Evangelist. Most of the parishes are comparatively new and the work in the process of being organized, we are at the foundations as it were. Most of us feel then that we are Evangelists in the strictest sense of the term; but yet how inadequately we are facing the problems confronting us. The great comfort is the knowledge and assurance that if we are faithful and diligent in our

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sowing, God will give the increase. The Committee feels that it is the duty of each clergyman to put forth every effort to make himself more and still more efficient as a witness for Christ and His Church. By earnest and prevailing prayer, by constant reading of the experiences of others and such literature on the general subject that may be obtained. By carefully planning every detail of every Service; by preparing sermons that sound the note of the Evangel; by presenting Christ Jesus consistently before his parishioners both in the pulpit and out of it; and by so ordering his daily life that no reproach to Christ and His Church may be occasioned by him. If the parson is to be an effective Evangelist to win others for Christ, then his own life must be first fully surrendered to the Lord and Master.

Some literature on Evangelism has already been in circulation. We believe most of the clergy have received copies of the little books sent out by the Forward Movement Committee of the Protestant Episcopal Church in the United States. These are very helpful. Also the literature from the Dominion Joint Committee of the Churches for the Evangelization of Canadian Life, with its outlines of Sermons and reports of conventions. We have written recently to the Archbishop's Evangelistic Committee for their Bulletin to be sent to most of the clergy of the Diocese. These Bulletins give the findings of experienced parochial missionaries with very practical suggestions.

The Laity in many cases are just waiting for leadership, for the opportunity to be placed on active service. The Parishes of Athabasca and Colinton have for two years now had a laymen's Sunday when the rectors exchanged parishes and taking with them teams of four laymen. This has proven very stimulating and this sort of thing could be very easily enlarged and be made very effective. In parishes where there are many Service centres the idea of laymen from one centre visiting another provides excellent opportunity for lay witness. Open-air services such as those held at Iunvegan, Lake Saskatoon, etc., have their value. In the summer time this could be extended to include places of holiday resorts, camps, etc., always providing that dignity and beauty are not sacrificed. We feel that our Church as it is organized presents a God-given opportunity and sphere of witness. That a greater and more frequent interchange of both clergy and lay witness would greatly stimulate parochial life. If in each parish there were small groups, praying hard and often, and making sacrifices for their faith, they would soon make their influence felt. We feel—that a policy of gradualness is more effective in the long run than one of sensationalism, which bursts into flame and then dies away to a cold ash.

A capable experienced Missioner, who could spend some time in each parish would be a wonderful help. There would of course have to be very careful and extensive preparation beforehand. We ask the prayers of our brethren that God will open the way to send to us such a leader. Besides the interchange of lay witness as referred to above, other feasible suggestions are what is known as 24-hour missions and week end missions. The former constitutes a visit of a brother parish priest to another who has requested help in particular problems. The entire period of visitation must be kept on a high spiritual level, time being planned for Communion, prayer, consultation and in some cases some visiting. The Evangelistic week end has a three-fold aim:

1. To convert some of those present at services whether they are already members of the worshipping congregation or not.
2. To transform the congregation into an evangelizing fellowship in the parish.
3. To make individuals better evangelists and to give them confidence.

Each day to be carefully planned in advance, with preparation per-

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iods, regular services and after meetings with plenty of time for individual contact in private interviews.

We also recommend the use of Quiet Days for workers or organizations at the beginning of a new season's work. It helps to tune them up and gives new direction impetus and smoothness to their activities for Christ and His Church. We trust that these few suggestions will not fall upon idle ears, but that each parish and Rural Deanery will put forth even greater efforts towards Evangelism. We have the promise of the Holy Spirit of God. We have the great message of love and redemption. We have Jesus Christ Himself as our invincible inspiration and example. We are told in the Revelation of St. John the Divine that heaven is represented as possessing 12 gates, as if to demonstrate every one need not enter in by the same path, provided by faith and the approbation of His Salvation they are citizens of the city of God. In conclusion we pass along the words of the Bishop of Leicester: "In the matter of Evangelism we must take time to think and think and still think; pray, and pray and still pray, that Christ may use us all, clergy and laity alike to be witnesses unto Him, as He gave us commandment. 'Ye shall be witnesses unto Me', said our Lord, and only as we are His witnesses by word and deed, are we fulfilling his commands."

This report is respectfully Submitted,

WM. PRIOR, and THOS. DALE-JONES.

(APPENDIX F)

REPORT OF DIOCESAN BOARD OF RELIGIOUS EDUCATION

My Lord Bishop and Gentlemen,

Since its constitution at High Prairie in 1936 it has been found possible to hold only one meeting of this Board, but at that meeting a general policy was formulated which the members of the Board have tried to put into effect during the two years which have since elapsed. In the early spring of 1938 the secretary, Rev. A. F. LeDieu, left for England, and the Board wishes here to acknowledge its indebtedness to him for the faithful discharge of his duties.

In each parish the leadership in this as in all spiritual matters falls inevitably on the clergyman. It is of interest therefore to note that the clergy are by no means at an intellectual standstill. Four at least have been working for further degrees, and deacons have studied the Prayer Book and New Testament in preparation for priests' examinations.

Among adults Bible classes have been held, and a number of the clergy report that they have endeavoured to put into effect the request of the laymen at last synod requesting more teaching sermons. Teachers' training classes have been held regularly throughout the two years since last Synod in several parishes.

The Board has endeavoured to encourage the reading of the Bible throughout the Diocese, among adults by circulating Scripture Union cards, and among children by awarding prizes of Bibles and Prayer Books for those who learn by heart certain passages of the Bible. The Parish of Colinton has had outstanding success in this last direction, and other Sunday Schools have also employed the system. With reference to the Scripture Union cards, it is the opinion of at least two members of the Board that the time has come to change to the literature produced by the Forward Movement in the U.S.A. They make this recommendation to the incoming Board.

It was found possible to hold a Sunday School Teachers' week end conference in Grande Prairie this spring, with a staff of four St. Christopher's College-trained teachers. The Bishop was fortunately able to be present for a part of this conference. The teaching given was of a high and valuable order, and the retiring Board recommends that steps be taken to hold such a conference annually in each Deanery, making use of the highly trained workers from Fairview and on the Sunday School Caravans. This report would not be complete without reference to the splendid Sunday School work done in the Parish of Athabasca, under the leadership and organization of Archdeacon and Mrs. Little.

It is a source of satisfaction that G. B. R. E. materials are standard in the Diocese for the most part. The G. B. R. E. examinations were written this year by two candidates from All Saints', Athabasca, and by 25 candidates on the Sunday School by Post. As the person responsible for marking of these papers, the chairman of the Board wishes to testify to the high standard reached by many of these pupils, and to the excellence of the work done by the Sunday School by Post in training these children sufficiently to write creditable examination papers.

An endeavor has been made to use the radio station recently erected within the Diocese as a means of religious education, by the regular broadcast of services, and by the arrangement with the station to broadcast daily the program known as "Morning Meditation."

Little advance appears to have been made in the matter of the pro-

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vision of religious education in the day schools. There can be no hope whatever of securing from the Department of Education a more liberal provision until the present provision is fully taken advantage of, and it becomes clear that it is inadequate. Few of the clergy are making any attempt whatever to use the present privileges.

One of the outstanding developments in the field of religious education in this Diocese has been the remarkable growth of the work of the Sunday School by Post, which now has a roll of over 8,000 pupils. Mention of this work leads inevitably to the name of Miss Hasell, who has made such a tremendous contribution to the welfare of the children of this Diocese. This year there are five vans working in the Diocese; summer camps are held, and individual Sunday Schools in the more remote districts started and helped. Miss Hasell's helpers who have stayed in the Diocese during the winter months have made rich contributions to the life of the centres in which they have been stationed.

The Anglican Young People's Association has advanced considerably in the Diocese during the last two years. One of the four branches of A.Y.P.A. work is edification, and through the medium of the A.Y.P.A. much instruction has been given to the young men and women of the Diocese. This Board notes with great pleasure the recent formation of a Diocesan Council of the A.Y.P.A., and commends the program of this organization.

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REPORT ON INDIAN WORK

The matter herein contained is based chiefly on observations made during my incumbency at Wabasca. My conclusions will not therefore necessarily apply to other districts. Wabasca is perhaps a type of the early mission school now passing into the stage of the large boarding institution. The work here was begun about 1890 when Christianity was practically unknown. It should be noted though that the natural Indian religion had high and worthy features, such as the worship of One Great Spirit, the belief in a Resurrection and Immortal Life. The songs sung at their Feast Dances compare well with passages from the Psalms of David. With this they were not so much immoral as unmoral. Yet marital fidelity was and is highly prized. But their life was one only of a satisfaction of the bodily desires, on the whole, with little expression of any higher emotions.

It cannot be said that the Missionaries have succeeded in improving this situation greatly. It would probably be correct to say that Christianity has been imposed upon their own religion than really believed in or lived up to. This after over 40 years of intense work is the best we can say.

About 1890 The Rev. Mr. Holmes, later Bishop Holmes made a trip through the Wabasca territory and baptised several Indians. A few years later Mr. Weaver and Mr. (now the late Archdeacon) White, went in and began the true school work. In a shack lent by a Mr. Sam Johnson, now resident in Peace River, they lived and eventually took in five pupils, dividing the shack for the purpose with blankets. They suffered real hardships but seemed to enjoy it. A little fish, fresh, frozen or dried, with a little bannock or bread was all their diet the year round according to Archdeacon White.

The work increased and about 1896 a house was built where with some 15 pupils they lived under similar conditions. About 1900 the present building was erected. Mr. Weaver was in charge throughout the succeeding years till 1914. Mr. White then became principal and retained the post till 1925. It is impossible to speak too highly of the work these men did in laying a foundation. Especially is Archdeacon White remembered and loved. Any successes we may obtain in these years are really only the fruit of his labors.

AS TO THE PRESENT.—The school is now carried on as an Indian Residential School working under the I.R.S.C., M.S.C.C. Its full quota of 35 children is maintained and might easily be held at 45 or 50. The regular school curriculum for Alberta is carried out. But few pupils go beyond Grade V. This is due in the first place to the natural dullness of the pupils and their inability to study much (which again has natural cause), and in the second place to the system whereby the pupils receive training in practical work. Such work is expected of the School by the Indian Department. The girls learn all manner of household work which fits them to care for their own houses and families later on. The boys learn general practical farming, gardening and kindred trades. All of which assists them in obtaining a living later. We have a number of pupils who are or have been assistants to traders, etc. Also one who is considering the ministry as a vocation.

That the pupils do not entirely revert, as generally supposed, is evident from the improved conditions under which their children are later born and brought up. Houses of past pupils are generally easily recognised apart from the old time Indian house. Their children are cleaner, efforts are made to patch the clothes sometimes, food is more plentiful and generally

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better prepared. We are only now receiving pupils of the second generation and there is a marked difference in their attitude and progress from the pupils who come of parents who have not such advantages. There appears to be a tendency to expect great results, or at least results equal to the highest white school grades, from such schools as this. But the work is slow and we do not expect more definite improvements until we receive the third and fourth generation of pupils.

FOR THE FUTURE it seems to me that there must be an intensification of Indian Day school work in these districts. Petitions have been filed from isolated bands, attached to Wabasca, that we build them day schools and supply missionaries, they welcome our Church and in the main desire its ministrations.

The future is a problem that must be faced seriously. THE INDIAN POPULATIONS ARE NOT DECREASING! On the contrary. Somehow, by some means the Indians must be raised from their present state of lackadaisical dependence upon a paternal government, and brought to a realization of their privileges and duties, not as wards of the government but as citizens with full rights and privileges such as we enjoy. This is a problem of ever increasing import.

For the moment there seems to be no way of meeting this but by intensifying the work along the lines indicated. That is by an improved Residential school wherein provision is made for brighter pupils if any, and the provision of a large number of day schools at strategical points. Follow up work is absolutely essential. At the moment, in spite of many forms and much correspondence nothing much has been done either by Church or State. This problem also must be considered and is receiving consideration.

It should be noted that the Indian work in this diocese has suffered greatly of late owing to the closing of two of the schools. This leaves us with but two very old and dilapidated schools, one of which at least might be closed at any time by the authorities as uninhabitable. From these two schools a larger district is served where there are yet a few staunch members of our Church. The others would return immediately and bring many more with them could we but show a little real interest in them. Missionary trips, of 10 to 14 days duration once a year are of little value to the Indian or to the Church. The one and only answer to this is the appointment of one or more travelling missionaries and the erection of day schools taught by consecrated laymen.

In spite of our failure to provide the sustenance the people should have, they remain loyal in spite of all the efforts of the Roman Church. Gradually this Roman Catholic church is spreading throughout the North and for some reason seems to desire to control the whole territory politically. It should be noted that the North is expected to produce greater riches than even the prairies. A strong forward movement is needed on the part of our Church, though it is almost too late.

Such an intense program coupled with an efficient and well staffed follow-up system might result in far less wastage morally, physically and spiritually.

After forty years of work in the Wabasca district the people can be said to be far more civilized; they now understand white ways and sometimes adopt the manners they ought. But morally it could hardly be said that they have improved; spiritually they do seem to find considerable support from their church. Certainly church attendance is on the increase and relations between past pupils and the school are excellent. But such relations are hurt and destroyed by the practices of the Roman church.

The moral program needs intensification especially. Drunkenness

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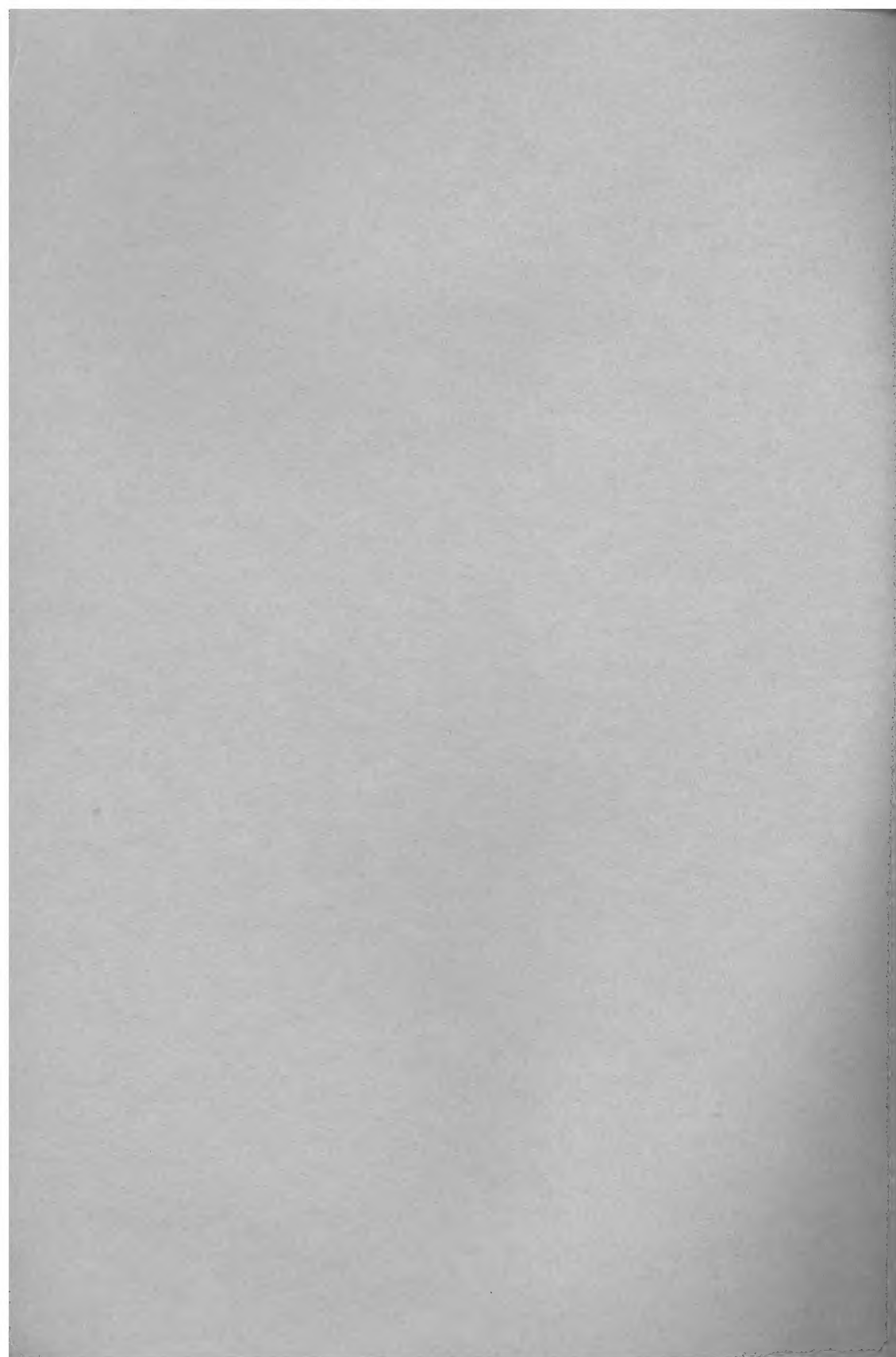
and immorality are our greatest problems. The drunkenness was not such a problem till white people taught the Indians how to make five gallons of brew for a dollar. Immorality follows with all its attendant evils.

Venereal disease must also receive attention of the authorities. This so affects the mental powers of the pupils through congenital affections that, while not mentally deficient, they find it impossible to learn as they ought.

Finally, the Indian today is a problem that must be studied afresh by our church; we do not appear to be doing our bit in the isolated areas of the North as compared with the work carried on in full view of the main arteries of traffic in the south.

Yet the problem remains ours in part. In spite of all that is adverse concerning the Indian, it is for us to maintain and expand the work rather than to let it die through lack of care.

REV. K. L. SANDERCOCK





Printed by the Peace River Record